The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor* E. H. HAMES, *Business Manager*

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AS TO PREACHING

HAVE you ever considered how far the various missionary enterprises that these pages present are dependent upon preachers and preaching? We refer not at all to the matter of publicity, important as that may be, but to the planting and nourishing in human breasts of those religious convictions, those consecrations of heart and treasure out of which every great spiritual adventure springs and by which it must constantly be sustained. Surely it is a matter of supreme importance to every "missionary man" that the ministers of the land maintain the very highest standards as preachers of the Gospel.

Theology, the science of religion, like other sciences, is of course subject to inevitable changes and expansions from age to age. Certain well-worn formulae that seemed to our fathers sound and sufficient do not satisfy us. They have lost their reality, they fail to express our best thinking. We look farther into the truth, see more of its roundness, or think we do, than did the men of a former generation. We must find other ways of saying what we mean.

But it is only fair to insist that such new forms of thought and expression should be genuine improvements. Other arts and sciences—those for instance, of education, of medicine, of surgery, of engineering, are continually changing, and every change, each unfolding of new knowledge, spells increased efficiency. Men give up the old reaper's cradle because they get ten times the work out of the modern harvester. Have we not a right to expect the same sort of progress in this greatest of all sciences, the finest of all arts—that of transmuting truth into character? Should not advance in theological knowledge and in practice of preaching mean increase of power to put things over, to do for the individual and for society in ampler and more effective fashion the things that religion is meant to do? This, it is to be feared, is not always the case with "progressive" preaching.

Robert, after hearing his minister publicly discard one after another the ancient landmarks of the faith in which he had been instructed without putting much positive teaching in their place, came home from church one Sunday, and with the wisdom of eighteen years, thus delivered himself:

"Mother, I am not going to church after this."

"Not going to church—why not?"

"Because Dr. Blank is either right or wrong in what he says about the Bible. If he is right, there is no use of my going to church. But if he is wrong, it is high time for me to withdraw my innocent mind from his influence. Me for the golf club next Sunday!"

Before one ventures to break in pieces the defective earthen vessels in which the water of life has hitherto reached thirsty souls, it is a good plan, as all must agree, to make sure that you have other water-tight containers.

—S. L. S.

FURTHERING THE PRACTICE OF CHRISTIAN STEWARDSHIP

THERE is a New England city in which is located a fine strong church. The people of this church have been in the habit of taking seriously their responsibilities for the benevolent work of our fellowship. The pastor is a leader among ministers in the state. A year ago a unanimous vote could have been had in the state that this church and its minister were in the front in all good works.

The minister received a copy of the Stewardship Enrolment Card.

PILGRIM STEWARDSHIP ENROLMENT

"Ye Are Not Your Own"

PRINCIPLES

1. God is the owner of all.
2. I am His steward and must account to Him for all I have.
3. He requires of my Stewardship, as part of its expression, the setting apart of a definite proportion of my income for the extension of His Kingdom.

Most proportionate givers with moderate incomes start with a tenth. Those with greater means will no doubt select a larger proportion.

ENROLMENT

Accepting these principles, I purpose to set aside a definite proportion of my income to be given regularly to religious and charitable work. For this year I will set aside per cent.

Name .....

Address .....

Church ..... Date .....192.....

The remainder of my income, whether spent or saved, I should treat as a sacred trust. My Christian Stewardship also involves a similar use of my abilities and my time.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich."—11 Cor. 8:9.

The principle of the card appealed highly to him. He perceived that the practice which it is intended to foster would be good for the spiritual life of his church. With this thought he went to his midweek service with the card in hand. He read it to the people and explained the significance of proportionate and systematic giving as bearing upon Christian stewardship.

After the service, an influential member of the church, a man of high standing in the business affairs of the city, commented favorably upon the principle of Christian stewardship and upon this particular means of furthering its practice. Doubting, however, whether a mere public presentation would yield any definite good, he advised the pastor to "sell" stewardship just as a merchant would sell his wares. The minister went home in a

thoughtful mood. He and his wife had long been practicing the giving of a tenth for religious and benevolent purposes. However, they thought it wise to look over their contributions for the ten months of the year thus far passed to see how nearly they had matched their standard in their actual giving. They were disconcerted to find that there was a considerable discrepancy and that it was not in favor of the objects for which gifts are intended. They promptly rearranged their scale of payments in order fully to meet their tenth. Having thus begun at home, the pastor took fifty of the cards and went forth to see fifty of his leading members. A very simple explanation was all that was necessary, and he returned in due season with fifty signatures. He bears testimony that they were given gladly and that the importance of the principle of proportionate giving, conscientiously followed, was immediately recognized.

It is the belief of the pastor and the people of this church that this experience has yielded them a return in spiritual values of high order. Incidentally, and yet importantly, it has completely removed any thought of a cut in the apportionment. When the church confronted the apportionment for 1921, which had looked so large, they declared they had no interest in apportionments, believing that any standard which the State Conference might venture to suggest would be far below that which the church would willingly and spontaneously do.

An interesting little personal touch belongs in this story. On the first of the month following the executive session which the pastor and his wife held concerning their own benevolences, he was posting his pastoral records and noticed that since the first of the year he had performed fifty-two marriages and that the fees received had amounted exactly, to the dollar, to one-tenth of his salary. In telling the story, he adds whimsically the remark that even in the matter of benevolences it seems impossible to do for the Lord more than he promptly returns.

It is presumable that the philosophy of Malachi is not the highest incentive for Christian giving, but it seems to correspond with the facts in the modern day as well as in the times of old.

The pastor of an important church in Wisconsin, also believing that Christian stewardship is another expression for Christian worship, presented this subject to his people with the result that 126 signed cards were returned to him. The church then made its benevolence canvass and went far beyond the goal of its apportionment. This church also tells us that it is not wise to mention an apportionment figure to them, for such a figure, according to the ordinary method of computation, would be far below what the church is giving at the present time.

After all this was done, the pastor asked twenty-five of his foremost business men each to take one Enrolment Card and seek to secure the signature of another person. Every one of these twenty-five returned a signed card. The church has now a list of 151 persons definitely committed to Christian giving on a careful, systematic, proportionate basis.

In the light of such experiences as these, we do not hesitate to believe that the principle would be found to commend itself to thoughtful people anywhere and that the practice of the principle is good business, with the emphasis upon the word "good."

The most encouraging sign we know is that throughout the States a pastorate awakened to the supreme importance of this campaign is becoming the rule and not the exception. Plans for Stewardship enrolment are being widely laid that are bound to lead most of our churches in the near future into a life large and free.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

LENTEN PROGRAM OF EVANGELISM

THE USE OF THE PRAYER CALENDAR

"The Fellowship of Prayer"

DURING recent years many churches have been helped in their evangelistic work by the use of the Lenten prayer booklet, "The Fellowship of Prayer." It is the purpose of this booklet to assist pastors to organize and to direct the prayer life of the parish that all the features of the work of the church will be undergirded with spiritual power. The prayer calendar provides a brief outline for study, meditation and prayer by suggesting the use of passages of Scripture, a hymn and a meditation dealing with some phase of the Christian life. Such a prayer booklet is an aid to *individuals* as a program to private devotions and as a guide in establishing and maintaining the regular habit of private prayer.

"The Fellowship of Prayer" is helpful for *family worship.* A pastor can be of much help to his people by having available such a booklet to put into the families where family prayer has long been neglected, as the prayer booklet offers a practical program for family worship.

The booklet may also be used for the *regular prayer meeting* as well as group prayer meetings wherever these are held. The organization of a number of group neighborhood or cottage prayer meetings is in most cases a helpful thing to do. It is not possible of course to organize an entire community year after year for group prayer meetings, but each year the pastor will find some women in his parish who are willing to open their homes for a brief hour of neighborhood prayer and invite to these meetings their friends of the immediate neighborhood. Such a prayer circle exerts an influence out of all proportion to its size and the pastor should by all means establish at least a few of these neighborhood centers in the parish.

And lastly, the prayer calendar is of help in the *regular worship of the church,* as it is a means by which the pastor, by using the general themes or daily topics in the prayer meeting and Sunday services of the church may lead his people in their thought and worship.

The Program of Preaching

The character of the preaching must be such that all will understand the Gospel of Christ with its boundless implications for individual righteousness and social justice. There ought to be a definite evangelistic appeal in every pulpit utterance preceding and during the Lenten period. The great themes of religious thinking should be presented with freshness and vigor. How we may know God; What He does for us; The Reality of Good and Evil; What the Bible teaches about Jesus Christ; Redemption through Him, and how He helps those who follow Him; How Communion with God is effected--its purpose and hindrances; Human Life with its upward reach toward God, and its outward reach toward mankind; the many ways in which modern paganism and materialism bind men's thoughts; Jesus' teachings of the

idealism of life—that it is possible to mingle in busy affairs of the day and yet to live one's secret life in the calm assurance of fellowship with the Holy Spirit which broods over the lives of men with boundless love and sympathy.

In the development of these themes, the pastor should make clear the responsibility that rests upon each individual to win others to the Christian life, and also the great duty that rests upon the church to train its young people and to lead them into the fullness of the Christian experience. He will find many opportunities to explain how the evangelistic program seeks to make effectual this primary aim of the church.

The Invitation or Personal Workers' Committee

The members of the invitation or personal workers' committee should be selected with great care, for their duty is the securing of the decision of others to enlist in the Christian life, and to enter the service and worship of the Christian church. A brief study of the art of salesmanship will convince anyone that the ability to secure the decision of another willingly and gladly to do that which he had not planned, is the foundation of success in business. Such ability is no less necessary for success in the fine art of winning others to the discipleship of Jesus Christ. The Committee therefore should be composed of those who have in addition to a deep religious life the tact, the determination and the ability to win.

Sub-Committees

It is helpful to organize sub-committees which limit their activities to certain groups: For example, a man's invitation committee to work with the men of the community and a woman's committee to work with the women. As has been well said, men are learning how to win other men "of their own size" and it is heartening to know that some of our strongest bankers, merchants and lawyers are giving their time to win to the discipleship of the Lord Jesus Christ other bankers, merchants and lawyers. Those who are to serve as personal workers should make a study of the methods used by others. If a Christian man who really gets something worth while out of his religion, will apply the common sense and practical methods of carrying to another what he himself has found of value, he will succeed. There is no magic or sleight-of-hand that will win permanent results. But it does require a systematic and sympathetic understanding of another's viewpoint and the meeting of him on his level and then with tact, with love, with patience, leading him to the acceptance of Christ's offer of the gift of the Spirit. The conversion of a soul is a mystery of mysteries. It is the work of the Spirit, and every worker should be on his guard not to try to force a mechanical or premature decision.

Finding Christ

As has been well said, there are three ways to find Christ—the way of love, of faith and of obedience. Some enter by one avenue; some by another.

Some see the beauty of Christ in picture, or in story, and loving Him, acquire faith and follow Him by obedience. Others learn of Him by faith through belief in the testimony of others and then come to love Him and to obey Him. And still others come to Him through obedience, learn His law and obey Him, and come in time to the fullness of faith and the richness of love. Our part in leading another to Christ is that of introduction. We are to testify to what the Christian life is to us, and explain as far as we understand, the reality of the spiritual life, until the seeker desires to know Christ and to follow Him. "He that seeketh, findeth."

THE PASTORS' SECTION

FINANCING A COUNTRY CHURCH

By Rustic

IN an article which appeared in the June, 1920, issue of THE AMERICAN MISSIONARY, I revealed to the readers of the magazine some of "The Joys of a Country Parish." Now I want to tell of further joys which I have found in putting my church on a sound financial basis, a task accomplished within the last six months.

Like many another country church, this one was simply jogging along financially under the old plan of making an annual solicitation for lump sums toward the minister's salary. In this way, from four to six hundred dollars was secured by separate, special appeals, or was taken out of the Ladies' Aid Society treasury. Benevolences! Well, not much attention was paid to them. If any extra money could be secured, it was sent on to meet the apportionment, but the necessity of raising our quota was regarded as far from a sacred obligation.

After carefully surveying the field, I became convinced that the parish was capable of larger and better things. The budget and envelope system employed in most city churches I believed should be presented to my people and strenuously urged. I knew full well that I would be up against the *laissez faire* argument and the "can't-do-it" philosophy of the pessimists. "It is not adapted to the country," I felt sure I would be told. "Farmers get their money irregularly and therefore cannot contribute on the weekly basis," would also be urged. I gave full weight to all these considerations, and after prayerful thought about the matter, I decided to proceed with iconoclastic boldness and make the venture.

The time was particularly auspicious last spring. Both the Interchurch and the Congregational World Movements were stressing stewardship. Much publicity was appearing on the subject, and many pamphlets were available for circulation. So I took full advantage of the situation, preached several sermons on the world needs and our local needs, and finally, on April 25th, I brought matters to a climax by making a strong appeal for repudiating our outworn methods of raising money and inaugurating a new and approved system of finance. It worked like a charm.

Let me tell you just how I brought about the revolution. First of all, I secured a big attendance by making the occasion a Spring Rally Day, with special musical features, and other attractive parts to the service. Then in the presence of the representative citizens of the community (ours being a community church with no competing church within several miles) I set forth the new plan. After explaining it verbally, I turned to a blackboard and made doubly sure that they understood by a charge through the eye-gate to their minds. Under the heading, "A Budget for V———— Church," I enumerated the items of expense that we would have to meet during the coming year—usual items such as salaries of minister and sexton, fuel and lights, insurance, printing, incidentals, etc. Perhaps you will think me unwarrantedly bold when I say that I added generously to the amounts usually appropriated for some items, doubling the sexton's allowance and increasing the amount for pastoral support by $240. Even then the total, supplemented

by home missionary aid, was some $300 under the sum estimated by the government as a normal salary for a family of five. So I will be perfectly frank with you and say that it was with absolutely no compunction of conscience that I set down the increased amount for the man in the manse. When I had finished with the budget, about half the board being covered with that phase of the matter, I turned to the other half, and under the heading, "How to Meet It," I showed that by means of pledges ranging from two dollars to ten cents per week, we could easily realize the sum called for by the budget. To conclude, I appealed for pledges on the monthly plan sufficient to double our present apportionment.

To be perfectly fair and Congregational with the people, I next invited questions that any of them might wish to ask, and suggested a free discussion of the plan. Several spoke briefly and in each instance commended the new departure. I saw that the sentiment was of the haystack sort: "We can do it if we will," and so at the psychological moment I put it to a vote. The budget was adopted without opposition, and we immediately proceeded to secure pledges to cover it, such as you all are familiar with, I suppose. The response was most gratifying both as to the number of pledges turned in and the size of them. They averaged far above my expectations. The amount pledged for benevolences, too, was surprisingly large. Five teams of men and women were appointed to visit those not present at the service and secure their pledges. Thus quite an addition was made to the initial amount. In fact, both the current expense and benevolence budgets were underwritten with good, substantial pledges.

The plan has now been in operation more than six months. A milk strike has been on in the community part of the time and other troubles which we did not anticipate have arisen. They have not affected seriously the steady flow of coin into the church exchequer. When our treasurer presented his report for the first half year of the new system, the people listened to it with open-mouthed wonder. It seemed almost as though he must have acquired the Midas touch. The minister's salary has been met in full each month—and at double the rate of two years ago—the winter's coal has been paid for and all other bills promptly settled; an amount has been contributed for benevolence that will mean the trebling of our former gifts to missionary effort, and a substantial balance was left in the treasury. Another fact worth noting: An account has been opened at a bank in a near-by city, and all bills were paid by check—not an inconsiderable matter in itself, in my judgment.

System has triumphed, and system will work wonders in many country churches if it is employed—churches which now are weak and languishing. It is very largely a matter of education and inspiration, I believe, showing them the way and creating an enthusiasm to undertake the job. So don't let anyone say that the budget and envelope system is not workable in the country nowadays. Rural conditions have changed in recent years. Farmers are not dependent longer upon autumn sales as formerly. Dairying has become an extensive industry, and therefrom there is a steady flow of money into the pockets of the people. Moreover, many work in shops and factories in neighboring villages and cities, so that ready cash is available in the country today as well as in the city. The budget and envelope system is therefore as practicable in the country churches, with possibly a few exceptions, as in the city churches. And it will be a means of grace to the country churches to adopt it. I feel more and more convinced that many rural churches which are now limping sadly could go bounding forward if someone would get them to adopt a modern, efficient financial sysem.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Watch for the news from the Midwinter Meeting of the Board of Directors in the next issue of the magazine.

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The long delayed leaflet by Rev. Andrew Gavlik, entitled "The Church as a Center of Americanization," is at last ready for publication.

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Are the young people of your churches doing anything along the line of home missionary dramatics? If so, will you kindly give us the benefit of your experience and suggestions?

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Our work should be pushed among the Finns of this country. Last year we had twenty-four churches with 1,369 communicants, a larger number than any other Protestant denomination.

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The two great Americans whose birthdays will be celebrated this month deserve not so much further speech making as the incarnation of their spirit into the daily lives of the American people.

♣ ♣ ♣

A request has come from New Port Richey, Florida, for hymn books. Who can meet this need? Correspond with Rev. Milton H. Babcock, New Port Richey, Florida, or with the Secretary of Promotion of The Congregational Home Missionary Society.

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Our work among foreign-speaking peoples is growing rapidly. Especially urgent are the calls from among the Czecho-Slovaks, Germans, Finns, and Italians. This work is peculiarly national. The Home Missionary Society assists many foreign-speaking churches in self-supporting states.

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How many churches will join the Gary and Miller group? The following message has recently been forwarded to this office by the Superintendent of Indiana: "Both Gary and Miller will start free from the Society January 1, 1921. A good New Year's gift! I feel like shouting 'Hurrah!'" No wonder he does. How many other Superintendents will have similar cause for rejoicing before the year is over?

♣ ♣ ♣

The attention of our readers is called to the article "A New and Better Type of Home Mission Work," copied from *The Christian Century*. There is probably no more interesting piece of Christian work being done than that known as "The Larger Parish Plan." We have considerable literature telling of the various fields where this plan is in operation, and shall be glad to send it to any who may be interested.

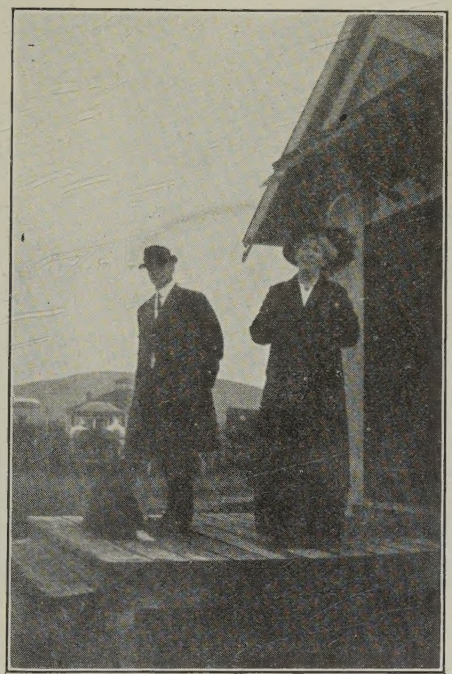
A CONGREGATIONAL OUTPOST IN THE STATE OF WASHINGTON

By Rev. Granville Ross Pike, Yakima, Washington

WELL out toward our country's western rim, farther from Boston than Bagdad is from Berlin, in the Moxee, one of the choicest portions of the world-famous Valley of the Yakima, this parish lies. Yet it justifies the late Joseph Cook's favorite insistence, that "Plymouth Rock undergirds our whole continent of freedom," for it is American and it is Congregational.

The Creation of a Garden Spot

Geologically, this entire region is interesting. Water once stood hundreds of feet deep where today lush alfafa waves, corn rustles, potatoes grow to unbelievable size, fruit is found in bewildering variety, herds low, flocks gambol, and children wend their way to school from happy, prosperous homes. Through the ages generations of acquatic lives ran their brief course and added their bodies to the deepening ooze. Silt from the highlands, wash of melting snow and cloudburst, decaying plants, all helped to make the soil that once formed the floor of an old inland sea of incredible depth and richness. Meantime, the constant inflow was steadily spilling over the lowest depression in the rocky barrier which volcanic upheaval had thrown across its pathway. Thus God's mightiest chisel was steadily cutting—carving a channel bit by bit and lowering the water's surface inch by inch, while the slow stars rose and set, until at last the lake followed the rushing Yakima River through Union Gap, and behold, the face of the ground was dry! The farm was ready for its tenants.



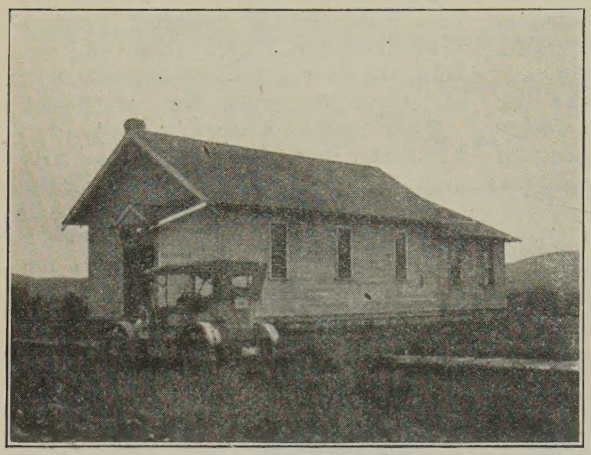
THE SHEPHERDESS AND THE SHEPHERD.

They came—a motley tenantry! First, the Red Man, hunting the wild things among the sage brush and chaparral. Then the cowboy fed his herds on the hardy grass and spring vegetation. After the cowboy, came the settler, driving his wells and tapping the low-lying reservoirs, releasing the artesian fountains that leaped to the task of fertilizing the dormant earth. Later came the engineer, who lifted the mountain stream from its rocky bed in a distant canyon and wedded it to the soil. As everywhere, produce and plenty are the fruit of that union.

Origin of the Parish

In a general way, the Yakima Valley and its tributaries are shaped like the right human forearm and hand, with fingers extended. Within the area which it comprises there are now three hundred thousand acres under irrigation, producing this year crops worth more than forty million dollars. On the thumb of this imaginary hand lies the parish—two hundred and fifty miles of it—extending twenty-five miles in a strip

ten miles wide; and in what is practically the center, the Moxee Valley Congregational Church, a continent's breadth from Plymouth Rock, lifts high the banner of Pilgrim principles



THE LITTLE BROWN CHURCH, MOXEE VALLEY, WASH.

and exemplifies the Pilgrim spirit.

In October, 1892, two or three families from eastern homes and churches pitched their tents in the central part of Moxee Valley, twelve or thirteen miles southeast of the new railroad town of Yakima. Not more than two Sundays had passed before the members of these households, children and adults, were organized into a Sunday School, which was superintended by one of the mothers. From that first meeting until the state health office forbade all public assemblages because of the influenza epidemic last year, a period of twenty-six years, this Sunday School never missed a session.

Eight or ten years after this beginning, there came to the neighborhood a group of French-Canadian families, who, seeing that it was a goodly land, speedily induced many others to come. They built an ample church, a home for their priest, and a commodious hall for social and entertainment purposes. Five years later, a band of Hollanders was attracted to the Moxee Valley. They, too, constructed a church and a parsonage. These two colonies occupied much the larger part of the land. Protestant families, other than Dutch Reformed, coming in from time to time, were relatively few, even when including those without denominational preferences and those of scant or no religious interest. They were dispersed among the Canadians and Hollanders and on homestead claims in the sage brush outside the irrigated district.

How the Church Came

The majority of the people who were neither French nor Dutch were loosely identified with the little Union Sunday School, meeting in the home of the superintendent from 1892 to 1903. The district schoolhouse was erected in the year last named, and after that the Sunday School sessions were held in that building. There had been occasional preaching, and part of the time a class meeting was maintained by the Methodist Church of Yakima.

In 1904, Rev. James Milligan Dickson, D. D., then in his seventy-seventh year, resigned the pastorate of a Dutch Reformed Church in the city of Brooklyn, and after a year's travel abroad took up his residence with a son in the Moxee. He considered his work done and had come to this country to rest. However, the habit of a lifetime was strong upon him, and seeing that these people were scattered and shepherdless, he visited them, preached to them and gathered them into a single flock.

Dr. Dickson, wise from long experience, realized that only the democratic methods and doctrinal hospitality of the Pilgrim faith and order would furnish a satisfactory platform upon which all these diverse elements could stand in equality of fellowship and liberty of worship. Consequently, this venerable apostle, Presbyterian by antecedents, Dutch Re-

DRY LAND ABOUT TO BE IRRIGATED—HORSES RUNNING WHERE WATER SOON WILL RUN

formed by affiliation, gathered twenty-two adults together, some of them joining by profession of faith and some by letter, and in June, 1906, organized them into the Moxee Valley Congregational Church.

The conditions attendant upon the organization invest this church with a sort of spiritual hegemony over the unchurched of all this large area, an obligation which it has faithfully endeavored to meet. Within four years from its organization the little company which made up its membership had accumulated money—earned by the women with needle and bread pan, and saved by the men with hammer and saw—so that a roomy and tastefully-decorated house of worship was built and stood invitingly upon a site donated by Mr. N. J. Dickson, Dr. Dickson's son.

Rev. Canfield T. Cooley was settled as pastor, but after a year and a half of service he resigned, and a rancher who lived fifteen miles away was asked to conduct a Sunday morning service during the few weeks which were likely to intervene before a new minister could be secured. Scarcity of available ministers, the removal of members, financial depression, the outbreak of the war, and various other hindrances conspired to make

AN IRRIGATED SECTION

the continuance of that unfortunate arm's length service necessary until the present time.

In 1910, the Northern Pacific Railroad thrust an arm ten miles long from Yakima down into this promising valley, and Moxee City began to take shape, thus defining the popular center of the region. It was but a short time until the Congregational church building was moved two and a half miles from its original location in order to bring it nearer to the newer center of population. A considerable addition was erected and equipped for use by the primary department of the Sunday School, for Christian Endeavor meetings and social events. About this time, too, the church assumed self-support and has continued on that basis. Its members made liberal contributions to Armenian Relief, Red Cross, Liberty Loans and other funds.

The most unique feature of this church is its reaction to conditions created by the community in which it stands. Within this territory of approximately seven thousand five hundred irrigated acres are found some three hundred and fifty families. Of these about seventy-five occupy the northwest corner and are connected with Yakima rather than with Moxee City. The French families probably number one hundred and forty and the Dutch sixty or more. It is from the remaining seventy-five, living far apart, diverse in race, language, religious background, some of no religion at all, that the Congregationalists have built their church in the Moxee Valley.

Its continuance is wonderful when the fact that its membership is drawn from many nationalities, and that three languages—French, Dutch and English—are spoken, in sundry dia-

lects, is considered; and the wonder grows when we consider that three types of religion are represented in this valley: Roman Catholic, or fourth century Christianity; Dutch Reformed, or seventeenth century Christianity; and Congregationalism, or twentieth century Christianity, embracing, usually, from fifteen to twenty varities.

When the Tercentenary Program reached the item of modest pensions for veteran leaders of the Congregational hosts, what response could a little church so constituted and circumstanced be expected to make to this, the nearest to a denominational appeal the Church of the Pilgrim Fathers has ever sent forth? We read its answer in the fact that this was the first of all the churches of the Congregational name to treble its apportioned quota.

For more than fourteen years this church has stood in its place, demonstrating the reality of Christian unity. It has been a spiritual home for the stranger and the unchurched; it has minted the soul life of the community, sending forth its sons and daughters yearly, bearing the stamp of sacrifice and service, and its membership has acquired and developed a granitic Christian character through its labors of love.

While all the land now irrigated is occupied, there has been surveyed with splendid promise of speedy construction, a higher canal, which shall water approximately thirty thousand acres on the slopes of the ridges surrounding the population just described. It requires no prophet's vision to forsee the great and sudden demand which the turning of water onto Moxee's available dry acreage will make upon the religious resources of this neighborhood. It is against that day that the Moxee Valley Congregational Church has been raised up. The effort of these past apprenticeship days has been to develop a spirit, a vision, and a catholicity of fellowship sufficiently deep and broad to measure up to the opportunity and supply the need of such an influx of people when it does come. The difficulties of these people are to them opportunities; their limitations are priviliges and their liabilities assets. The great distances now separating family from family and family from church to them simply indicate room reserved for coming members.

It is now expected that work upon the great storage basin, suspended during the war, will be resumed by next July. As soon as it is known that water is sure, settlers will begin to filter in and begin getting their land ready for the water as soon as the water is ready for the land. Also, as soon as actual work is begun on this project, the region will be filled with engineers, mechanics, and other workmen, many with their families. These will all gravitate toward Moxee and its only Protestant church, and upon the Congregational Church will fall most of the responsibility of caring for them. It will be necessary to strengthen and enlarge the facilities which it already has, so that it may continue to be the mother church of the region, even after the increase in population make it necessary to maintain local Sunday Schools and even preaching stations at other points. It polyglot constituency will be able, with pentecostal effect, to greet each newcomer in his mother speech and to welcome into fellowship with those familiar with the religious forms and background to which he has been accustomed. They are prepared to extend to the newcomers a hospitality as broad and as personal as the gospel they represent. Their prayer is that help may be extended to them in preparation for that hour, in order that as their "day their strength shall be."

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To have suffered much is like knowing many languages. You have learned to understand all, and to make yourself intelligible to all.

A REAL "SKY" PILOT

"I shot an arrow into the air"

(EDITOR'S NOTE.—How large is your parish? A rather constricted affair, I suspect, if you are an eastern pastor, brother minister. If your parish is west of the Mississippi, perhaps your arrangement is like that of the Powder River Parish in Montana, with three thousand square miles of territory all yours. If so, and you can't make yourself heard over the entire area at once, confer with Rev. Clayton B. Wells, pastor of Fairmont Congregational Church, Wichita, Kansas, a member of Mr. Wells church, and his stepson Frank Isely by name, both adepts in radio telegraphy, have made possible the sending of his sermons out into the world so that they may be heard at remote points.)

IN the state of Kansas there is a preacher who is a real "sky" pilot, for he actually preaches through the sky every Sunday night through the medium of a wireless station owned by one of his parishioners. The preacher is Rev. Clayton B. Wells, pastor of the Fairmount Congregational Church of Wichita, and Moderator of the Kansas Conference of Congregational Churches.

REV. CLAYTON B. WELLS

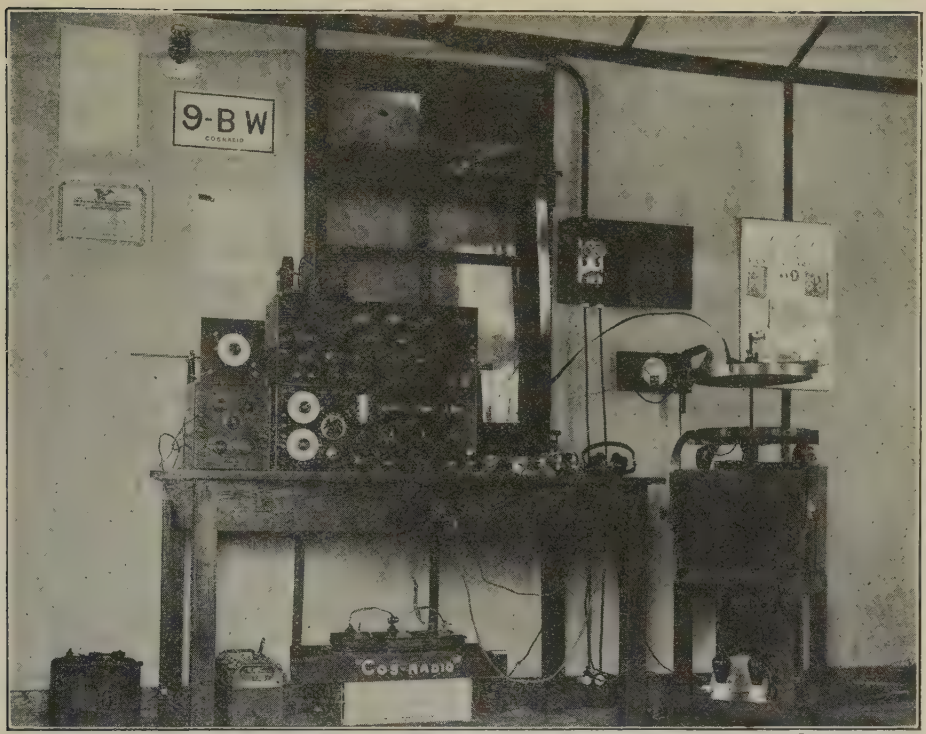
The olden-time circuit preacher in Kansas, who rode from parish to parish, little dreamed that twenty years later his more modern followers would step to the radio transmitter, close the switch, and for twenty minutes preach to a greater number of listeners than his complete circuit preaching ever reached. Even the average layman, quite well read in scientific subjects, does not always realize the wonderful strides made in radio telephone and telegraph work.

CHARLES A. STANLEY

The following story related by Mr. C. A. Stanley, a member of Mr. Wells' church, and manager of the Cos-Radio Company of Wichita, shows how the sending forth of sermons via radio first came about:

"On a certain Sunday evening some months ago, as I sat in my private station ready to send out my evening Q S T, which is wireless for 'Hey, everybody, listen,' Rev. Clayton B. Wells, who, by the way, is teacher of the Bible at Fairmount College as well as pastor of the Fairmount Congregational Church, chanced to pass and dropped into the station. He took me to task for not having attended morning service, and then and there suggested that henceforth the radio station on the Lord's Day be devoted to the Lord's work. I immediately took down Mr. Wells' sermon and transmitted it to the hundreds of stations within hearing. Now it has become an established custom to send out these sermons every Sunday evening at 7:30. Letters of appreciation, addressed to the 'Radio Preacher' and the 'Wireless Parson' have been received from all parts of the Middle West." On one occasion Mr. Stanley received a postal card from an amateur operator near Waterloo, Iowa, who wrote as follows:

"I got your Q S T the other night and



TRANSMITTING AND RECEIVING STATION, WICHITA, KANSAS

tried to speak a word, but everybody was so busy talking to you I could not get your station. I think it would be a good idea for you to send out a sermon every Sunday night. We would all listen for it, for it is the only sermon I know about that is being sent through the air. I am a night watchman at a cement plant and have a little wireless station of my own. I never have time to go to church at night and I need to sleep during the day. Send your messages on. If you do I will cop them and post them on the pay house every Sunday night. There are a bunch of cement men here who never go to church."

Station 9-B W has a sending capacity of five hundred miles, and Mr. Stanley estimates there are more than one thousand wireless stations in that area. All of them can get his message, although some are so small they cannot answer. He believes most of them are open on Sunday nights and knows that most of the boys watch for his sermons. They are sent out between 7:30 and 8 p. m. every Sunday evening. On good sending nights answers have been received from ranchmen in the Texas Panhandle and from one station on a ranch in Baca County, Colorado, fifteen miles from the nearest church. Even on bad sending nights, however, the sermons get across to all who have their keys open in Kansas and Oklahoma.

There is a jeweler located in a small town in northern Kansas, where little ever occurs to disturb the country folk, who goes to his store on Sunday evening, copies the sermon, and posts it on a bulletin board in front of his store where a goodly number of non-churchgoing people gather to read it.

On July 18, 1920, Mr. Wells' sermon was sent out as usual. A portion follows: "The subject for tonight is 'Love one another.' In these three words is found the secret of success for the nation, the firm and the individual. Without love, life is a failure. Did you ever stop to think that love is simply a desire to help the

other fellow play the game fair and look the world squarely in the face with a feeling of pity for the man who is crooked?''

Shortly afterward the following letter was received from southern Texas:

Radio Preacher, 9 B W,
Wichita, Kansas.
Dear Sir:

Was listening in tonight, when I heard for the first time your Q S T. I tuned the old receiver in until you were very Q S A and copied your sermon. That's the first sermon I have listened to in ten years. Am station agent here for the —— Railroad, and four years ago I acquired the wireless bug. I put up an aerial and constructed a receiver. I soon got the fever in real form and sat up nights until long after midnight. For a time everything went well, but after a while the late hours became an old story to friend wife, and she accused me of neglecting her and the baby. Perhaps I did, so laid off for a while, but I couldn't keep away from the old set, and to make a long story short, wife and baby left me. Yes, I guess I love them, but I love to hear the old "sigs" come in. I am wondering tonight what I am made of. Your sermon, O. M., has sure torn a hole in me. I don't seem to care to listen in. Don't know what's the matter. Guess I am out of sorts. Well, I will listen for your sermon next Sunday.

On July 25th, the Q S T was sent out in the regular manner and we were told that Mr. Wells was out of the city. We, therefore, listened to a venerable preacher, whose subject was an old one, yet ever new—''And a little child shall lead them.'' He spoke, in part, of the innocence and beauty of the child in the home.

On July 28th there came another letter from the radio friend in southern Texas which was of a pathetic nature and speaks for itself:

Radio Preacher, 9 B W,
Wichita, Kansas.

Last night I listened in as usual, copied your sermon, which was very Q S A. That was sure some sermon. I never thought before that I would have any use for preachers, but I have changed my mind. Your sermon reached the right spot in my heart, if I have any. Say, O. M., I must confess that when I finished copying your Q S T I was a mess. I threw the old receiver on the table and went to the Methodist church, a couple of blocks away. The preacher had just started his sermon, and strange to say, his subject was "Home, the Sweetest Place on Earth." After the service I went down front, took the old preacher aside, and told him my troubles. Well, we talked things over, and then we went to my mother-in-law's house. Wife had not gone to bed. Today we are all back in our little home, and best of all, radio did it. Well, I guess you have had enough of this, so C U L.

Within a few weeks Mr. Wells has been instituting another innovation along the same line, by speaking for five or ten minutes during the sermon period into the mouthpiece of the telephone, which when atmospheric conditions are right has a radius of from three to four hundred miles. In that space there are many wireless telephones, and there can be little doubt that Mr. Wells is opening the way for a new type of pulpit oratory. Nowadays ''canned'' music has become almost a household necessity; therefore why not have ''canned'' sermons every Sunday for those unable to attend public worship? The plan might solve the problem of inducing the worldly to be present at some form of church service. No matter where an individual might be, the chances are that he would cease from the form of endeavor in which he was at the moment engaged to listen to the word of God. Mr. Wells has set an example that may well be emulated.

And so Fairmount Church of Wichita is privileged to have a much larger audience than the one which assembles in the church auditorium from Sunday to Sunday.

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There is nothing higher than this—beautiful goodness. It is something for us to be able to **know**; it is something to be able **to do**; but it is infinitely more **to be**. Wisdom in God is great, perhaps, is greater, but goodness is **greatest of all.—Selected.**

THE CITY CHURCH AS A COMMUNITY CENTER

By Rev. Lawrence A. Wilson, Greeley, Colorado

A MUCH abused word is that word "community." No term has been more loosely employed than the term "community church." In small towns it has been used to advertise the ambitions of a church which has adopted wiles to gather in all elements of a community. In cities it is often used by churches simply to indicate that they have adopted a program which they conceive to be broad. On the other hand, the term often reflects a narrow, stereotyped program which the church has assumed the community ought to need. Still other churches have adopted the name as a protest against what they conceive to be the evils of denominationalism. These churches, however, almost inevitably gravitate into groups which are themselves new sects, frequently of the most dogmatic type.

This is the story of a community program which was adopted not *a priori* but only after a scientific survey had determined the community's actual needs, and by a church which did not disdain a denominational name, but was frankly supported in its enterprise by The Congregational Home Missionary Society.

The church was located in a large district of working class homes, in one of the great industrial centers of the Rocky Mountains. The program was designed to supplement the homes and to magnify family life. It was the only social institution whose program did not distract from the home and segregate members of the family group. Whole families were brought together to the church. The writer at one time had been obsessed with the idea that the most fascinating work to be done was in crowded tenements and slum districts. He reveled in institutionalized projects which included everything from shower baths to lectures on Einstein. He thought that mere normal homes were prosaic. His sociological nose led him in the direction of an odor. There, he thought, he could find real human interest stories. But he has learned that the real romances of life gather around the little homes established by one man and one woman, and that churches which contribute most to the coming civilization are the churches which stand by the side of the normal home.

The church referred to sought to minister to the normal home and to the normal man—the whole man. One of its principal features, therefore, was a large gymnasium. A speaker at a Eugenist congress once said that if he could have his choice he would rather be born a robust burglar than a consumptive bishop. The writer's observation has not discovered any bishops who show symptoms of being consumptive. On the other hand, burglars are seldom robust; they are undersized weaklings who have felt compelled to use underhand means of getting a living. There is a fallacy in the old conception that sickliness and saintliness go together. The writer has seen many saintly people who were not sickly, and not a few sickly ones who were anything but saintly. Jesus' mission, as He stated it, was not to "save souls," but to "save men." So this church erected a plant and adopted a program which should promote physical as well as spiritual salvation. Most of the men in the city were connected with the mining industry, working in the heat and foul air half a mile below the surface of the ground. They sorely needed wholesome recreation. They worked in eight-hour shifts, so that all through the twenty-four hours one-third of the population was at work, one-third was asleep, and one-third was at play. They kept out of mischief when they were at work, and like the rest of us were good enough when they were asleep, but they were led into wild excesses when they tried to play. This city proudly

boasted the longest bar in the world. A large number of those miners had been deprived of their playtime in boyhood, and now they were making up for it, and as usually happens when playtime is deferred, in unwholesome ways. So this gymnasium was used just as a great indoor playground, and each night it was thronged with men and boys exercising the normal play instinct. At first it was impossible to have anything like organized play. The extremely individualistic folks of this wildly boisterous mining city had no thought of playing by rule. The night the building was first opened there was bedlam. After a half hour of futile effort to bring about order, the pastor told his assistant to throw every ball into the middle of the floor, and for the rest of the evening there was a wild scramble, every man for himself. A great point was gained when finally they learned to subordinate their own interests for the good of the larger number.

There was some sort of social function in this church every night. There were large numbers of young people and whole families who found here their entire social life outside of their homes. How the Master must have loved such social gatherings! His enemies called Him a gluttonous man and a wine bibber, and they were emboldened so to do because there was many a feast and social function which He gladdened and sanctified by His presence. The church that does not make a large place for the social life of its people can scarcely claim to be continuing in any full measure the work of the Lord. After all, the social instinct is not far removed from the religious instinct. It is difficult to tell where one leaves off and the other begins. The church parlor, with all of its cultural perquisites, was invitingly open every night. The writer suspects that sundry courtships were carried on there. He knows that the social advantages resulted in many happy culminations, and that not one of them has ended in the dreary debris of the divorce court. One young girl said to the pastor on a certain occasion, "It is sometimes hard when my sister goes out for joy rides with young men and spends the evenings at road houses. They invite me to go along for a red-blooded time and sneer when I tell them I am going to the church for my good time." The pastor replied, "You can show them that it is possible to have a red-blooded time here which doesn't leave a dark brown taste in the mouth next morning." Today that girl is happily married to a splendid young man whom she first met in the church, while her sister has gone down to the ruin which inevitably follows such "red-blooded" associations as our social program was attempting to counteract. Judge Lindsay said recently, in the writer's hearing, that during the past year he had interviewed eight hundred girls who had taken their first misstep, and that almost invariably their excuse was, "we had nowhere to go." What an indictment against those churches that regard a seven-day social program as unspiritual!

Our church attempted to minister not only to the physical and the social but also to the intellectual life. God has been able to do wonders through ignorant men, but even God cannot bless a vacuum. He wants His children to grow in wisdom as well as in stature, that they may be enabled to love Him with all their minds. A man must become a man before he can become a Christian. In fact, a Christian is just a normal man, physically, morally and intellectually as God intended a man to be, after the pattern of our Lord Jesus Christ. And so cultural advantages were offered by our church. There were classes for the foreign-born, for the study of the American language, American history, laws, customs and ideals. The dominant interests in this city had fought bitterly against the introduction of night sessions in the public schools, and had successfully resisted every effort to Ameri-

canize their employees through these means. They did not want them to become Americanized—"foreigners" were more subservient. And, yet, when the war broke out these same interests were first to complain that their workers were not "one hundred per cent American." Our church did its utmost, in its very limited way, to Americanize and Christianize these children of other lands. Picture shows were employed, not only for educational purposes, but also as a means of bringing whole families together, for young and old alike are attracted by the pictures. There was a curriculum projected, extending through the week as well as during the hour for the church school on Sunday, including a Home Builders' Class, a class in the study of biblical principles of health and happiness, and a class in the spiritual interpretation of current events. Another project, interrupted by the war, was an open forum, one place in the city where all might feel free to come and give vent to their views, to their yearnings and to their grudges. Of course another class, without which no Christian teaching can have its proper setting, was that for the study of the world-wide application of the Gospel.

One need scarcely say that every feature of the program outlined herein is intensely spiritual in its genius. The writer has felt that his sermons were never so effectively spiritual as when they were practically aimed at the promotion of these features of community church work. Professor William Jones has said that impression without expression is immoral. This church afforded a channel for the expression of every impulse to service which the sermons may have stimulated. The seven-day program afforded a concrete example to the community of the meaning of the Gospel which was preached on Sunday.

If you ask the average man on the streets of our cities the question, "Are you a Christian?" he will probably blush and stammer and remind you that church is over. But if you had asked any man in our army camps the same question you would receive a direct reply. The trouble with the man in the average city is that he has probably heard conflicting and confusing sermons as to the meaning of being a Christian, but has seen in the church's ministrations very little practical illustration of what it means. On the other hand, our soldiers had concrete examples in the all-sided and whole-hearted work of the welfare organizations of just what Christianity means. It is the height of effrontery to manifest a momentary interest in the welfare of a man's soul unless one has proven his sincerity by concerning himself about the man's personal well-being. Devoted community service is the best precursor to personal evangelistic work.

The city church which becomes a community center is the spiritual successor of the New England Congregational churches of two hundred years ago. They were true community centers; they provided the recreational and social life for the community; they were the intellectual centers. The "parson," that is, the educated "person" of the community, was looked to for every manner of advice and information. His was frequently the only library in the town. In short, our Congregational churches met all the community needs of those primitive days. If our churches will serve their communities in their more complex needs in the same spirit today, they may regain that central position of influence and usefulness held by our New England churches two and three hundred years ago. Many churches could not more fittingly celebrate this tercentenary year than by adopting a program which would make them once again real community centers.

If peoples would but do what they have to do, they would always find themselves ready for what comes next.

AN APPRECIATION OF THE CONDITIONAL GIFT PLAN

ARE there not a number of friends of this Society who would be glad to have an insured income from their property during their lifetime, have the investment practically guaranteed from the standpoint of safety and be sure that after death the principal sum will be used for objects specified? That, in short, is the Conditional Gift Plan.

We have received the following letter from a New England clergyman who, not content with giving his whole life to the Cause, has also made a Conditional Gift to this Society. He has written the following letter which we quote, having received his permission to do so.

> "Thanks for the missionary magazine. It also gives me pleasure to acknowledge and commend your promptness in forwarding my checks. They constitute a large part of my income for the support of myself and an aged dependent sister. It was a happy thought on my part to place the savings of a lifetime in the care and keeping of the Society.
>
> "Also I am glad to think that the money will do good when I cannot use it. I am seventy-six years of age, and the sister over seventy, and I shall not, therefore, need the income much longer. We are in fairly good health just now but our expectation of life is limited. Many ministers, and lay people too, would do well to follow my example in the use of available money."

Treasurer Baker is always glad to furnish detailed information to prospective givers. The rates of interest paid upon such gifts start with four per cent for the annuitant who is between forty and fifty years of age and advance at the rate of one-half per cent for five years until eighty-five, at which time the donor receives eight per cent. Liberty Bonds are accepted at par.

If you who read this article are not in a position to be interested, will you not pass it on to someone who may care to make such an investment?

NEEDED—A BUILDING TO HOUSE THE ACTIVITIES OF A MODERN CHURCH

By Rev. Elmer H. Johnson, Billings, Montana

THE Billings Community Church simply must have an adequate building. A short time ago, the writer stepped into the cellar-basement and found ninety-six crowded into it—the Primary Department of the Sunday School. I know of no other place in Montana where there is an opportunity to minister readily and effectively to so many children. The very fact that the work is so largely a ministry to children and young people belonging to families of small means, would seem to indicate that large sums should be expended upon their religious education by our Congregational Societies.

A building large enough to seat about five hundred people could be put up for twenty-five thousand dollars, in hollow tile and stucco. At the men's banquet, held during the sessions of the Community Church Institute which convened at Billings during the late summer, it was clearly demonstrated that the town was ready to look after its share of funds in the near future. Many who were present wanted to institute a campaign for funds locally immediately

after election, and certainly the children who packed the front seats nightly during the Institute were an irresistible appeal for a building which can adequately care for the needs of that great field—great in the devotion of its membership and in the latent possibilities of a real urban community church that shall really serve its entire constituency.

"ON THIS DAY THEY CAME OUT OF THE CELLAR AND POSED FOR THEIR PICTURES IN THE SOCIAL HALL."

"A NEW AND BETTER TYPE OF HOME MISSION WORK"

(EDITOR'S NOTE.—One of the late December issues of **The Christian Century** contains an editorial which we are giving herewith. The Congregational Home Missionary Society highly regards the appreciation and Christian courtesy of this sister publication.)

"A LEADING Denver layman recently said that if there were no church duplication in Colorado towns receiving home mission aid there would be little need of any such aid in that state. At one of the Interchurch Survey Conferences Warren H. Wilson said that often the best spent home mission money was that spent to induce a community to establish and maintain a community church. The Congregationalists, with the non-sectarian spirit which so often characterizes their leadership, are featuring this modern type of effort. In other words, they are learning to regard the spending of their home mission funds from the point of view of promoting the Kingdom of God rather than promoting Congregationalism. This denomination is fostering two types of enterprise of this character. One is the "larger parish" program. Making a rural town the center, they equip the parish with a pastor and an "Extension Assistant." Equipped with a car upon which a moving picture machine can be mounted, they visit the schoolhouses or open churches for miles around. A community program of religious, recreational and social service is worked out for this "larger parish," all Christians being invited to join in it.

"The other plan is the 'community church.' This is an effort to unite all Christians in one field with a program that promotes all Christian things there. The Congregational home mission board has sent men and money into communities where there is not a single Congregationalist, with the simple aim of doing a Christ-like

work through the co-operation of all Christians.

"If all home missionary societies would adopt a program of this character, there would soon be no communities in America left unchurched, and there would be a wholesome absence of sectarianism in the mission fields. There would also, no doubt, be such an outpouring of generosity from home mission work as we have never seen."

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A NEW SERVICE CAR IN ACTION

By Rev. J. M. Moya, Albuquerque, N. M.

WE are rejoicing in the arrival of the new "Congregational Service Car." For a little over a year we had been looking forward anxiously to its arrival. The rig which had done duty for more than ten years was too old to stand the work on this field, and now we are happy that the automobile has come to take its place. We thank God for it and are most grateful to those who have made it possible.

The first trip made in the Ford was a most successful one. It enabled me to visit and preach at al my mission stations, with the exception of Gallup, something I had never been able to accomplish before.

My first stop was at San Mateo, more than 125 miles from home. I arrived there on Friday about noon. After lunch I visited among the people, and invited them to our meetings, which were to be held that evening and on Saturday night. A little baby was baptized at one of these gatherings, and this gave me the opportunity to speak to the people on the duty of parents to their children.

I left San Mateo on Sunday morning, and went to San Rafael, where a most interesting Sunday School session was held. I preached three times at this place, and it was encouraging to note the interest manifested in the Gospel message.

At Grant's Station, about four miles north of San Rafael, I arranged for a meeting on Tuesday night in the public school building. The Ford was of the greatest assistance in making the attendance much larger than it would have been otherwise. I brought in two big loads of people who had no other means of coming to the service. The mother of four little children, one of them a cripple, was most anxious to be present, but in the absence of her husband could not leave her children. So I went after the family in the car and took them home after the meeting. There is every hope and expectation that there will be several accessions to our membership at this place when I make my next visit.

I preached twice in Cubero, and stopped for just one night at Seboyeta. Our mission school teacher is practically doing the work there alone. She is a great help and comfort, holding Sunday School sessions every Sunday and helping the people in every way possible.

I spent Saturday night and all day Sunday in Marquez, arriving there on Saturday too late to hold a meeting. But I preached on Sunday, both morning and evening, and a good Sunday School session was held. The attendance at the evening service was very unusual. Three more members of the Garcia family united with the church, and we had a solemn communion service. May God bless this work, done for the first time with the help of the Ford!

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We should live and labor in our time that what came to us as seed, may go to the next generation as blossoms, and what came to us as blossoms, may go to them as fruit.—*Selected.*

BEFORE SUNDAY SCHOOL, CHARLEROI, PA.

THE CZECHO-SLOVAK WORK

THIS work, which was organized by Dr. Schauffler among the Bohemians, has of late been developing, particularly among the Slovaks of western Pennsylvania. There are now thirteen distinctly Czecho-Slovak churches, one each in Illinois, Iowa, and Virginia, three in Minnesota and Ohio, and four in Pennsylvania. The original Bethlehem Church in Cleveland is now conducting its services in English, in connection with the Schauffler Training School, and Bethlehem Church in St. Louis, which is now doing English-speaking community work, are not included. The thirteen churches have an aggregate membership of one thousand, and in 1918 they contributed twelve thousand dollars for home expenses and three thousand for benevolences. The assistance given them by the Home Missionary Society reaches about ten thousand dollars annually.

Under the leadership of Rev. George Hankowsky, a graduate of the Slavic Department of Oberlin University, the Slovak Church at Charleroi, Pennsylvania, which was formerly located at Stockdale, has been started on the road to success. The present meeting place is an old store, but the membership, which numbers forty, has pledged twelve hundred dollars toward a building fund. Half this amount is in cash, and there is the promise of more to follow. A Sunday School and outstation work have been carried on at Stockdale, Monessen, and Donora, and at the two places last named there is opportunity and prospect for large growth. The pastor reports that the young people of the entire parish are a genuine help and inspiration. They take an active part in the work of the Sunday School and are much interested in all the church meetings. He also reports that he has held regular classes for those members of his parish who are desirous of learning the English language. The results have been encouraging so far as the number of those in attendance was concerned, but he was unable to take care of the large classes without assistance, which has been promised by the superintendent of the public schools of the

place. He is of the opinion that night classes for these people should have been organized long ago and that the Americanization work in that part of the country has been neglected. At the beginning of the year more than one thousand foreigners moved away from Monessen, bag and baggage, and sought quarters elsewhere, many returning to their native land across the sea. In the majority of cases, it is unlikely that they will come back to America. As a great many of these returning foreigners were of the Slavic race, the work at Monessen has suffered. It is quite likely, however, that Slovaks from other parts of the country will take their places, and in the meantime Mr. Hankowsky is looking after those who remain and is gathering them into our fine mission at Monessen.

The value of this work is not limited to the improvement in life and religious education in America. The Czecho-Slovak world is alive as never before, and missionary work is very clearly a part of the regenerating influences among the millions who at last stand free of the overlordship of Austria-Hungary. Through our Czecho-Slovak churches we are strengthening the work of the American Board centering at Prague, and so are shaping the future of eastern Europe as well as that of western Pennsylvania.

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IN A SLAVIC FIELD IN WISCONSIN

THE first Sunday in November I spent in the Maple Valley, Wisconsin, field and traveled with Rev. M. C. Holmes in the Ford car the Home Missionary Society was able to procure for him, over most of his large circuit. Sunday morning we drove about twenty-five miles to Lakewood for a morning service. Here is a young English-speaking Congregational church with a good building and a promising, growing town. Mr. Holmes has revived the work here and has an interesting and responsive group of people. After dinner we drove about ten miles farther north to a new settlement outside of Townsend. All the people of this new settlement gathered in a new log dwelling, crowding the house, and eager for services and Sunday School. It was a great joy to preach to them. They want to organize a Congregational church at once, get a building, and make it the center of the social and religious life of the community. I gave them counsel and showed Mr. Holmes how to organize them into a church. The prospects are good for a new work. There is a similar community of new settlers—farmers—on the other side of Townsend and they have invited Mr. Holmes to come over and preach to them. He will go there also, if he can possibly find time to do so. We drove back to Maple Valley for an evening service in the Norwegian church, though I had to preach in English, Norwegian being used now but twice a month. We could not reach Pulcifer and Claywood this Sunday.

Mr. Holmes simply couldn't do the work he is doing without the Ford. It is justifying itself in the service he is able to render to these widely-separated communities, some of which would otherwise be without religious services—at least, without preaching. Out of the fields he has on his lists there may in time develop two circuits. The gratitude of the people for the opportunity of having religious services is touching and the doners of the car would feel repaid if they could visit the field and see the good being accomplished with its help.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF DECEMBER	Last Year	14,233.21	6,180.77	20,413.98	1,178.24	19,235.74	1,834.75
	Present year	18,708.19	5,929.69	24,637.88	1,188.06	23,449.82	3,403.38
	Increase	4,474.98		4,223.90	9.82	4,214.08	1,568.63
	Decrease		251.08				
FOR NINE MONTHS FROM APRIL 1	Last Year	78,501.79	26,457.10	104,958.89	20,924.61	84,034.28	94,711.70
	Present year	81,256.23	28,338.34	109,594.57	23,065.55	86,529.02	70,335.59
	Increase	2,754.44	1,881.24	4,635.68	2,140.94	2,494.74	
	Decrease						24,376.11
Cong'l World Movement Funds Eight months				84,311.68	54,722.47	29,589.21	

In surveying the comparative statement the eye is first caught by that single item in the "Decrease" line. $24,376.11 less from legacies and conditional gifts gives us pause. Of course we hope that legacies, which are always irregular, will recover speedily. Failing this, the Equalizing Fund will of necessity be reduced to make up the deficit over the normal, but in the meantime interest accounts are mounting upward.

In the "Net Avaliable" column the $29,589.21 from the C. W. M. should be added to the increase of $2,494.74, showing a total increase in the gifts of the living of $32,083.95. For this we are most grateful. You will ask, just what does this mean for home missions? Adding together receipts from legacies, income and contributions, it means an increase on the total of approximately forty per cent over five years ago. Increase in costs has been not less than sixty-seven per cent. The ultimate meaning therefore is that home missionary work has been reduced by the amount of the difference.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Our readers will be glad to remember who are the faithful servants of the Churches—the Executive Committee—directing the interests of the Association, giving their time, experience and endeavor for its welfare.

President, Rev. Nehemiah Boynton, D. D., New York.

Expires 1921

Rev. Ferdinand Q. Blanchard, D. D., Ohio.
Daniel C. Turner, Esq., New York.
Rev. Oscar E. Maurer, D. D., Connecticut.
Rev. Philip S. Moxom, D. D., Massachusetts.
Willis D. Wood, Esq., New York.

Expires 1923

Rev. J. Percival Huget, D. D., Brooklyn, New York.
Edward P. Lyon, Esq., New York.
Mrs. C. G. Phillips, New Jersey.
John R. Rogers, Esq., *Chairman*, Brooklyn, New York.
Rev. Wilfrid A. Rowell, D. D., Illinois.

Expires 1925

Lucien C. Warner, LL. D., New York
Rev. G. Glenn Atkins, D. D., Michigan.
Rev. J. R. Danforth, D. D., Connecticut.

♣ ♣ ♣

The illuminating address of Secretary Cady at Springfield, on Race Values and Race Destinies has been published in pamphlet form. It is a thorough-going study of conditions and relations interestingly readable by virtue of its vigor of style and trenchant opinion. It can be had by sending a postal card to the A. M. A. office requesting it. It will abundantly repay thoughtful readers.

Other recent pamphlets are:

The Annual Survey of the Year.
A New Summary of Our Work.
The Negro—An Asset of The American Nation. A valuable paper by Secretary Roundy of the Home Missions Council.

♣ ♣ ♣

"Movies" are, in large measure, the refuge of the intellectually impoverished. Multiplicity of cheap entertainment prevents the discovery of widespread mental emptiness. To live in the palace of civilization a man must know the resources it has to offer. It should be the business of the guardians of the palace to display its possibilities. The year of youth are not enough to explore its contents; once surveyed the contents could not be exhausted in many lives. To live with himself in contentment a man must have grown accustomed to inhabiting at least an apartment in the palace of life.—*President McKenzie, Fisk University.*

LINCOLN — FEBRUARY 12

Time onward moves in swift and silent flight
Through skies of storm or sunlit azure hue
And brings new prospects and occasions new;
Each opening scene and landscape hold our sight
Until the past is oft forgotten quite.
Yet sometimes comes a day when in review
We see the stages we have journeyed through,
Like traveler pausing on a mountain height.

And such a time and place have come today
As now we backward turn unto the Past;
To one great name new honors now we pay,
For his is one whose fame has grown so vast
No land on earth presents to it a bar
One of the greatest in Time's calendar!

Born 'neath the light of glowing Southern stars,
And nurtured on the Western prairies green,
Whose vastness passed into his soul serene
And freed it from all littleness that mars,
'Twas his to break for aye the iron bars
That held a race in bondage, serville, mean!

And freedom's champion in him was seen,
Who vanquished wrong, but fell beneath its scars!

O Lincoln! high in thee was shrined a soul
Brave, tender, loving, true, serene, and strong,
With a heroic will 'neath stern control,
Valiant and dauntless still against all wrong!

Our land you made one of real liberty,
And nations yet unborn will reverence thee!

H. T. Sudduth.

The roots of true success are well grown in the hearts of men who dare to fail. During the State Convention in Springfield, Ohio, in 1858, Lincoln read his speech to twelve men in the library of the State House. "Too advanced," said all but Herndon. Lincoln rose, walked to and fro, stopped and said: "Friends, I have thought about this matter a great deal, have weighed the question well from all corners, and am thoroughly convinced the time has come when it should be uttered; and if I must go down because of this speech, then let me go down linked to truth—die in the advocacy of what is right and just." So spoke the man who felt to the full the danger to himself, but flinched not a hair's breadth from what he felt was his path of duty, who figured on character, not consequences.

GEORGE WASHINGTON — FEBRUARY 22

It is not mere light-minded hero-worship that moves the American people to celebrate the anniversary of Washington's birth as a national holiday. Pre-eminent among the monumental figures of the world's history stand the founders of nations; and pre-eminent among them stands he whose virtue, fortitude, and wisdom are honored by all mankind without a dissenting voice. It may well be said that, however men may differ in their judgment of other heroes, George Washington's character has long ceased to be a subject of debate, the verdict which places him in the first rank among the great citizens in history being universally concordant and final. And when we honor his name we celebrate what is noblest and best and most glorious in our national being.

In his first inaugural address he said: "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency." One providential guidance, although Washington himself would have been too modest to avow it, consisted in the fact that the first President of this republic furnished in himself by his character, the principles he followed, the motives that inspired him, and the wisdom of his policies, the most perfect model of a republican chief magistrate in the history of the world—a President to whose teachings and example all his successors—indeed, all those wielding public power in this republic—could with the utmost confidence look for safest guidance. Surely, no other nation has ever been so signally blessed. This sense of providential direction profoundly cherished by him, frequently appears in his writings with remarkable fervor of utterance. And he did not fail to point out the awful responsibility arising from it when he said: "The preservation of the sacred fire of Liberty and the destiny of the republican model of government are justly considered as deeply, perhaps as finally staked on the experiment intrusted to the hands of the American people. And the manner in which he thought that this our great opportunity should be turned to the benefit of mankind, he forcibly indicated by expressing, in his Farewell Address, his ardent wish "that the happiness of these States, under the auspices of liberty, may be made so complete, by so careful a preservation and so prudent a use of this blessing, as will acquire to them the glory of recommending it to the applause, the affection, and the adoption of every nation which is as yet a stranger to it." And further: "Observe good faith and justice towards all nations; cultivate peace and harmony with all; religion and morality enjoin this conduct, and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant day, a great nation, to give to mankind the magnanimous and too-novel example of a people always guided by an exalted justice and benevolence."

CARL SCHURZ.

THE KU KLUX KLAN PROPAGANDA

The Ku Klux Klan has made public its intention. It is to begin a nation-wide drive in the interests of race prejudice.

It organizes itself into a solid concrete body of secret membership unequivocally and unashamedly to intensify and propagate race prejudice. With its mysterious costumes, emblems and rites, it proposes to use its full power to defeat the recognition of the Negro "in governmental affairs, in society and in business." "The means to be adopted will be governed according to circumstances and according to the necessities of each situation as it may arise."
each situation as it may arise."
What has the Negro to say to this?

We quote the Editor of the *South-Western Christian Advocate,* himself a Negro, for a sample of the Christian reply. It says—

"What of the reaction of the South, naturally regarded by the organization's promoters as their most fertile field for exploiting public opinion and lashing and inciting dormant emotions? It must indeed be a fact of grave discomfiture to the Ku Klux Klan to discover that, as the South pauses to reflect and sees herself in the national perspective, she is resolutely, deliberately and majestically putting the taboo on the Ku Klux Klan. Overcome by the growing sense of national unity and moral righteousness characteristic of the resurgent New South, her real moral leaders have rendered their verdict in no uncertain terms against the very concept of such a Klan as the Ku Klux.

We are not yet certain that this is the verdict of the masses; for the universal characteristics of the mass mind are its impulsiveness, its gullibility, its imperviousnesses to reason, its absolute servility to sentiment and passion. But we are certain that the moral and spiritual leaders, those who tower above the crowd as mountain peaks above the surrounding plains, who are endeavoring to weave the life of the New South back into the fabric of national wholeness and to keep her identified with the divine world-order of right and justice, are genuinely and inexorably opposed to the Ku Klux Klan's cumbering the national life with its grotesque, grusome entity.

Of the accuracy of our judgment we are amply assured by the South's powerful preachments of pulpit and press. From no reputable or influential organ of public opinion in any section of the Southland have we heard a note of approval of this freak child of the South. Concerning it, our esteemed contemporary, the Times-Picayune, of New Orleans, emboldened by a laudable sense of right, and feeling the urge of a just sectional pride, says editorially: "The new Ku Klux movemen does not appear to have met with much success in the South. Just after the war between the States there was some reason for such an organization to protect white integrity and civilization. But that necessity passed away a generation ago. At no time was there less racial bitterness. The relations of the races are being rightly settled. Every encouragement is being given the Negro in education, industry and right living. A Ku Klux cannot assist in this work. No 'Grand Wizard' of the Ku Klux is needed to preserve white supremacy and civilization. Efforts to revive the organization, arousing the old prejudices, if only by the use of the name 'Ku Klux' will meet with discouragement in the South today.' As far as the Times-Picayune goes as to the present day need of such an organization, it is absolutely right. We, of course, demur from the concession made in this quotation as to the need of such an organization in 1867. In the moral economy for human progress, there is not now, there never was, nor ever can be, any justification or need for such an unso-

cial misanthropic thing as this wizardly klan.

Of this positive opinion the pulpit is a no less pronounced exponent than the press. Perhaps our classic illustration of this is the Rev. W. Russell Bowie, D. D., rector of St. Paul's Protestant Episcopal Church, Richmond, Va., who in a vigorous and merciless arraignment in his pulpit, recently, said, among other things, the following: 'In the days after the war between the States, when the whole machinery of government in the South was demoralized by the carpet-bag rule, the Ku Klux had the relative justification of a terrible emergency. But to inject into the mind of people today the idea that this sort of secret organization is needed to settle race issues is to level an insult against the forces of orderly government in our communities and to play into the hands of malicious men who can insinute themselves into the order and cloak themselves behind the white mask of a secret organization.'' While both these gentlemen err in admitting the justice of a moral lapse in 1867, with which admission we find ourselves totally at variance on the ground of both logic and Christian faith, we nevertheless affirm, what is for our present purpose, the primary concern and major premise of their argument, namely, that there is now, in our modern social and political machinery, no place for the Ku Klux Klan.

''The verdict against the Knights of the Ku Klux Klan is rightly based on the absence of a sense of need. Grant that the South suffers the hectic flush in the matter of white supremacy and civilziation, has she not, with the innumerable organizations already in vogue, secret and otherwise, social, judicial, political, educational, commercial, even ecclesiastical, enough to insure any status she desires for her white citizenship, even should it be at the expense, and to the detriment, of her colored citizenry? What more can the ''Imperial Wizard' and Klannish Knights need to equip them against the simple, modest, faithful, tried and true black folk whom the currents and waves of historic fortune so recklessly cast into the ample lap of an hospitable nation. The South does well to beware of the needless multiplication of unjust organizations, lest they render her incapable of playing the moral role in the nation's grand Processional which under God she is called upon to play. Not only is the machinery of the Ku Klux Klan superfluous, but its very concept of class supremacy because of class, and without regard to merit of another class is of itself a wholly unnecessary appendage in the thought life of the present and future days. Such a thought was never necessary and has always proved disastrous to the process of normal social evolution. The sooner we discard these antiquated un-Christian conceptions, the sooner will society arrive at a satisfactory and permanent adjustment of all social elements.

Paramount to the sense of need, there is the sense of right, to which the Knights of the Klan must, and the South, we believe, will, keep ever alive and alert. Even on the ground of freedom of one given group to form their own organizations at will, the Ku Klux Klan is wrong. No group has the right to cherish ideals, maintain standards and foster an esprit de corps in its institutions or individuals which will disturb the peace, and mar the moral unity of the whole of which it is only a part.

While the white group is the more numerous in the South, it is nevertheless not the only group. There is another group, the chief difference being the one in degree of advancement in the arts of civilization. This group, hedged about by injustices of many kinds, designed against by unjust cliques and occult klans, is as aware of the inherent wrong of these agencies of evil as they are of the

fact of an evil principle in the world. And so are the exponents of Right and Justice. It is that group of honorable and liberty-loving peace-procuring white men and women in the South who eschew the Ku Klux Klan because it is wrong. Its philosophy is wrong, nor will such an organization be tolerated by this flippantly outraged and righteously enraged growing public opinino.

"Every Negro in the nation congratulates the New South that she has made the wise choice. Since the weird sound of the Klansmen was heard by the Negro months ago; since the sheeted ghosts have been whisking in terrifying visage through our silent, sombre, Southern streets, the Negro, suspicious, sad, songless, has waited at the moral divide to see if this great section of our nation would choose to tie herself back down to the old slave regime with all its harrowing features of bestialization of both the powerless and the powerful, or whether the South would choose deliberately the path of an expanding world-democracy, dignified and validated by the ear marks of morality, rather than disgraced and discredited by practices and policies of secrecy and brute force. Rejecting the Ku Klux Klan, the South rejects that which revives needlessly the ugly memories of Reconstruction days. She discards the re-incarnation of mob passion and the spirit of lynch law. She says "No" to an agency that, like the sword of Damocles, would be a perpetual menace to the peace of the South. She deliberately discredits those short cuts of lawlessnes that would take the place of patient endeavor along the line of Christian co-operation.

WHAT CAN NORTHERN CHRISTIANS DO TO MEET THIS PROPAGANDA OF RACE PREJUDICE?

1. What can we do through *Government agencies?*
   (a) Call insistently for laws needed for security, for life, and for their enforcement; call for relentless search for and punishment of lynchers, whether White or Black, whether in North or South.
   (b) Call for Government aid in order to secure better schools with longer terms in the backward states.
   (c) Call for strict enforcement of laws for health conditions, police protection, the largest opportunites for Colored as well as White people.
2. What can we do through our *Mission and Educational Societies?*
   (a) Increase our gifts so that our schools for training Christian Colored leaders shall be more deficient—with better equipment and buildings and with income sufficient to pay and hold good teachers. Leaders intelligent and with the spirit of Christ are the hope of the race.
   (b) Encourage by our gifts and our co-operation the Home Mission Societies to help supply the rapidly growing Negro centres in the North with churches, community welfare centers and Christian workers, that the hundreds of thousands of recent immigrants from the South may not be lost spiritually nor be an easy prey for the agitator who regards neither man nor God.
3. What can we do *in our own community?*
   (a) Act always by the methods of working with the Negroes, rather than for them.
   (b) Know Negro life and needs better, by actual personal kindly relations, and by joint

survey of conditions.

(c) Counsel with Colored pastors and churches for more efficient church work.

(d) Put Negroes on all community welfare committees; and if they are numerous form a joint committee of White and Colored people for the advancement of their interests and to improve race relations.

(e) Give the Negro generous opportunity for work on same terms and wages as others, and secure for him full equality with Whites in housing, play-grounds, schools and before courts.

(f) Preach and create sentiment for the sanctity of Negro homes, and for respect for Negro feelings as well as Negro rights.

(g) Exercise the spirit of race pride and race superiority and cultivate the spirit of human brotherhood. Make positive efforts to foster the spirit of goodwill beween the races. The Church can make no larger contribution to the world than this.

—*The Mission Field*

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ONE OF LINCOLN ACADEMY BUILDINGS

LINCOLN ACADEMY, KINGS MOUNTAIN, N. C.

It is all work. Let no new recruits enter the missionary service for an easy time. Any such thought or hope would be unworthy the cause. We need the consecration of the whole being and the heart yearning for salvation of souls and spiritual growth. In this spirit, the work is joy and pleasure. There is happiness in having a place to work in the Lord's vineyard and to build a part of the Eternal Kingdom.

We at Lincoln Academy are especially favored because of the natural beauty and rugged grandeur of the surroundings. The inspiration of Crowders Mountain, standing guard at our doors ,and Kings Mountain in the near background both help us to understand the faith of the Psalmist who said, "I will lift up mine eyes unto the hills from whence cometh my help;" "The strength of the hills is his also." The location is especial-

ly healthful, the climate invigorating and the winters mild.

Lincoln Academy is ideally located for both school and summer conference activities. The mission school was established in 1888 by Miss Emily C. Prudden, who founded fifteen mission schools in the south for both white and colored children and it is said that her personal income was never more than $500 a year. In all of her activity, she seemed impartial as to race and denomination. She founded schools where she saw the need and turned them over to whatever denomination seemed most able or most willing to carry on the work. Miss Prudden started the Lincoln Academy school and soon turned it over to the American Missionary Association. Miss Lillian S. Cathcart, a returned missionary from the South Pacific Islands, accepted the responsibility of leadership while the school was still in its infancy and carried it forward well for over twenty years until age began to demand lighter burdens. She is still able to do full time work as teacher at Talladega College.

To Miss Emma G. Strong is due honorable mention because of her more than twenty years quiet and efficient service as teacher at Lincoln Academy, having stood by through the trials and uncertainties of changes of principals and administration. She is now teaching the children and grand children of former students, since in those first years some of the parents came to school with their children. This is the only school with a high school department for colored in this part of the Carolinas, and students come from other surrounding states.

Lincoln Academy is coming into prominence as a summer conference mecca. The officials of the International Committee of the Colored Department of the Y. M. C. A., chose this place eight years ago, after careful investigation, as the ideal spot in all the south-land for the student Y. M. C. A. Conferences and it has during these eight conferences, come to be a holy mount of inspiration to many students and leaders who have come here. These conferences convene each spring, usually the first part of June and usually there are about 125 students and leaders from 15 states in attendance during ten days of study, devotion, conference and recreation and through it all, the Holy Spirit working.

Last year we had the first conference of young city Y. W. C. A. girls, ages 12 to 18 with their leaders. Then we may have the older young women and mothers. We want other conferences: missionary, educational, and general religious conferences. We want to have enough of these events to justify the expenditure of quite a sum of money to fix up the buildings and grounds and to build cottages to make this place the "Northfield of the South for the Colored People." Then there is the cotton mill village adjoining our lands. Is it too wild a dream to hope to secure this industry some time in the process of our development to supply work for our students and for families who want to come here and live and work and send their children to Lincoln Academy for their schooling? This is a rural cotton mill four miles from the nearest town and railroad. It uses some water power, some steam and some electricity. The mill pond is large enough to be suitable for boating. Our lands join for nearly half a mile. The village has about fifty houses, mostly in good repair and some of them new. It is a beautiful situation and well named "Mountain View Mill."

I said in the beginning "it is all work." That is for the principal and his wife who is the matron and preceptress of girls. They are on constant and active duty from six o'clock in the morning until ten o'clock at night and then often in the quiet after the children are quiet for the night, there is chance for uninterrupted work in the office on bookkeeping, letter writing, reports or

sermons. (For the local church is now without a pastor and the principal is doing most of the preaching).

I wish that I had the time and space and that you had the patience to read the pathetic letters which come from mothers, fathers, sisters, brothers and friends of children and young people who want to get an education but have not the money to pay even the small fees that we must demand if we receive and keep them here. To these appeals we must in sorrow of heart say no. A widow having several small children came ten miles. She has been working a hoe crop on a farm and taking in washings . The price of cotten fell so low that she is not able to pay for the seed and fertilizer and the summer bills and nothing left to buy food and clothing for the winter and no money for schooling. The doctor had told her that she must stop washing. She asked us to take two or three of he older children. Did we want to help! YES. Could we help? Alas, No. We could use a hundred dollars a month helping people of need but of worth, yes, more. Can you imagine something of the joy and comfort and cheer which your money and your missionary barrels bring to the homes and hearts of some of these people?

Thehe is so much of want, privation and barrenness of life for them; yet they are so brave and cheery to struggle along to help each other. I today examined a sixteen year old girl of a family of five orphan children. She has been working as cook in summer and trying to go to school in winter. Now her brother of seventeen years is working for railroad bridge department and hopes to pay her way in school this season.

Yes it is work and plenty of it but there is the joy in the doing that forgets the burden. The silver hairs increase among the gold but then our heads are lifted up because we are conscious of the presence of the Holy Sprit working in His power, the evidences of which we are permitted to see in lives transformed during the five years of our sojourn here. Yes, it is Work and Joy: work, joy and pleasure. There is supreme happiness in having a place to work in the Lord's vineyard and to build a part of the Eternal Kingdom.

LINCOLN ACADEMY TEACHERS

OUR FRIEND IN AFRICA

It may be recalled by our readers that the American Board entered into an agreement with the American Missionary Association and the Negro Congregational churches to sustain a

mission in West Africa. The 150 Negro churches of the Congregational denomination pledged themselves to raise a fund sufficient to carry on this work. In pursuance of this, Rev. H. C. McDowell was appointed by the American Board as the first missionary to Africa under this especial fund. Mr. McDowell is a graduate of Talladega College and the Theological Seminary, and for a year was pastor of the church at Chattanooga, Tennessee. Mrs. McDowell is also a graduate of Talladega, with teaching experiences at Athens, Georgia. These missionaries going out to people of their own race are writing some interesting letters home. We take the following one from The Missionary Herald of December. It is a good story.

"Mrs. McDowell, Curtis (their little boy), and I went to the annual meeting of the mission and to the native conference in camp on the banks of the Kukema River. Let me give an idea of traveling in Africa. On our last trip, we carried twelve men—six for the *tepoia* of Mrs. McDowell, three for food boxes, two for clothes boxes, one for bedding. In addition, we had a boy to help with Curtis and another boy to help with cooking. We average about twenty miles per day.

"We reached the place of meeting after four days of travel. Everybody lived in grass huts and ate at a common table. I enjoyed the annual meeting very much. We got fine insight into all the workings of the mission.

The Natives Come

"The native conference followed the annual meeting. There were 1,043 enrolled. The native conference was the most inspiring meeting I ever attended. The day the conference assembled, I stood on the path and questioned some of the hundreds that filed by. Some had come eight days' journey. All were full of enthusiasm, and such singing I had never heard. Some held singing and prayer meetings all night by big fires.

"The findings of the conference were very interesting, many of them covering details of daily life; but they show how low the heathen really is and the power of Christianity to lift people. One of the most far-reaching findings was with reference to disposition of a husband's house and goods at death. The custom of the land is that house, goods, wife, children, and everything goes to the brother. The wife becomes another wife of the brother if he wants her as such;

the children become virtual slaves. They 'promised with one another, in sight of God and in the presence of their teachers,' that at death, house and goods should be left to wife and children, the brother receiving only a gift. You cannot appreciate what a long step forward that is. They promised to tithe themselves and to endeavor to their utmost to support their teachers and evangelists, and also to send evangelists to far-away tribes. Many tithe already. It is fine to see them dedicating their tenth to the Lord. Many of hem have incomes of less than eight dollars per year.

Mothers-in-law Not Barred

"Other decisions reached by this conference were as follows:—

It is perfectly proper to eat with one's mother-in-law; no ill feeling should continue to exist or to be engendered thereby. One who snuffs or smokes becomes ineligible to remain longer in good church fellowship.

A man should not expect his wife to do all the work in the field and look after the children, besides getting the firewood and cooking the food as well.

All church members should give a tenth to the Lord's work and all should find time for evangelistic work besides.

One wearing shoes, upon entering the Lord's house should do so with reverence, and not intentionally attract attention by his manner of walking!

No elder sitting in judgment upon an erring member should even consider the receiving of a bribe.

"We left the conference feeling wonderfully inspired, and if we had not already wholly surrendered ourselves to be used of God in this country, I am sure we have now. There is not a child of God anywhere who could have attended such a gathering and not have coveted for himself a share of this work."

THE JAPANESE UNION CHURCH, PASADENA, CALIFORNIA

The Japanese Mission in Pasadena, California, which has developed under the leadership of the A. M. A. and with the Pasadena First Congregational Church as the chief financial supporter, with a real community-work has an enrolled membership of over eighty. It is conducting night schools—two of them—sewing classes and kindergartens. The educational work of the Mission is proving to be one of the best means of reaching and influencing those outside of the church membership and especially the young people. Besides the regular class work, popular lecture meetings are held, in which religious, educational, and social problems are discussed.

The Japanese church and their pastor are looking forward to the time when they will be able to build a permanent chapel. The pastor reports over $600 already raised for this purpose.

The pastor is especially desirous of carrying on the work of the Mission with still greater aggressiveness because of the acuteness of the Japanese situation on the Coast. He feels deeply the weight of doubt and misunderstanding hanging over his people. He realizes that many of his countrymen are far from the Kingdom of God yet he knows that many of them have lost faith in their traditional religion and are looking for something more satisfying. The solution of the problem, he believes, lies in the evangelization of the Japanese in America. Like Paul, his heart's desire and prayer to God is that his countrymen might be saved.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for December and for the three months of the fiscal year, to December 31st.

RECEIPTS FOR DECEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	20,120.96	669.75	2,789.37	126.00	.....	23,706 08	4,815.47	28,521.55	6,448.00	34,969.55
1920	20,301.95	414.26	3,217.06	36.50	12,417.95	36,387.72	5,01 .65	41,406.37	7,290 .05	48,696.42
Inc.	180.99	.....	427.69	.....	12,417.95	12,681.64	203.18	12,884.82	842.05	13,726.87
Dec.	.....	255.49	.....	89.50	.....	.....	.....	.....	.....	.....

RECEIPTS THREE MONTHS TO DECEM BER 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	37,214.75	1,113.81	8,013 43	157.21	5 00	46,504.20	2,676.28	49,180.48	24,513.88	73,694.36
1920	39,664.80	807.06	9,074.59	159.00	35 519.34	85,224.79	4,342.39	89,567.18	22,386.08	111,953.26
Inc.	2,450.00	.....	1,061.16	1.79	35.514.34	38,720.59	1,666.11	40,386.70	.....	38,258.90
Dec.	.....	306.75	.....	.....	.....	.....	.....	.....	2,127.80	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	735.75	390.79	929.16	107.00	.....	2,162.70	11,356.13	13,518 83	.....	13,518 83
1920	835.07	399.78	499.46	30.00	.....	1,764.31	12,240.61	14,004.92	.....	14,004.92
Inc.	99,32	8.99	.....	.....	.....	.....	884.48	486.09	.....	486.09
Dec.	.....	.....	429.70	77.00	.....	398 39	.....	.....	.....	.....

SUMMARY OF RECEIPTS THREE MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations:	73,694.36	111,953.26	38,258 90	.....
Designated by Contributors for Special Objects	13,518.83	14,004.92	486.09	.....
Total receipts three months	87,213.19	125,958.18	38,744.99	.....

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Tercentenary year, 1920, was another banner year for the Church Building Society. For the first time in our history our receipts went over the half-million mark. It was because of the Emergency drive, in large measure, that more than $500,000 came into our Treasury. This enabled us to pay to churches more than $465,000. This helped to complete ninety-one churches and thirty-three parsonages. The staggering fact is, however, that this is only half enough. We are now being asked for $436,275 to help build seventy-two churches and twenty-six parsonages, and can only respond to the appeals as money comes to us month by month.

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Many will be glad to learn that the Church Building Society, in co-operation with other similar societies in the Home Missions Council, has issued a little pamphlet on "Types of Church Architecture." In these pages are presented pictures and floor plans of churches of attractive design and of wide variety. Country, village and city churches are well represented. Pastors and church committees contemplating building will do well to send to Secretary James Robert Smith for a copy of this booklet. They will find it very helpful and suggestive when they plan the new house of worship.

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Nutley, New Jersey, is a suburban church with a remarkably good equipment. First, they erected an attractive house of worship on a good corner. Then, under the guidance of Mr. Condit, they built a beautiful parsonage near by. Recently under the leadership of pastor Falconer they have secured a parish house across the street, and are now ready for all sorts of community service.

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Ever been in Vienna? No, not in Austria, but in South Dakota. If so, you know we have some fine people in our little church which is only four years old. They have plenty of courage and are determined that their minister shall not be without a home. It would be cold comfort sleeping out on the prairie these winter nights. So they are building him a parsonage and are asking us to help.

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Of course we are all exceedingly interested in the Schauffler School for girls at Cleveland. It has proved a very great beneficence not only to the pupils but to the people to whom they later ministered. It is a worthy memorial of that gallant prophet-missionary, Dr. Henry A. Schauffler, who was so deeply interested in Christian work for Slavic people and other newcomers to America. The Bohemian church on the corner adjoining the school property has lately been transferred to the Schauffler School and, as Bethlehem Church, ministers to its special constituency very effectively. Church and school are united in a joint service under a single control. The Church Building Society is lending a hand to the enterprise that its financial problem may be solved.

WHAT ARCHITECTURAL STYLE WILL YOU PREFER

By Secretary Charles H. Richards

WHEN a church faces the problem of building a house of worship it ought to consider with great care the architectural style which the edifice shall bear. It is no common building. In our day architects exhibit their skill and taste in planning secular buildings so that they shall be dignified and beautiful besides being well adapted for their utilitarian purpose. In our chief towns there are many banks, schools, city halls, and other public buildings which are conspicuous ornaments of the community. They are a civic asset of great value.

A church has an importance and value all its own. It is the house of God and the gate of heaven. It is the training school of conscience. It is the community home where the better life is developed and educated. It is a trysting place with the heavenly Father where men find that "the heart of the Eternal is most wonderfully kind." It faces both worlds and makes them one. Such a building should show its true purpose as a man's face shows his character. It should be noble, beautiful, impressive.

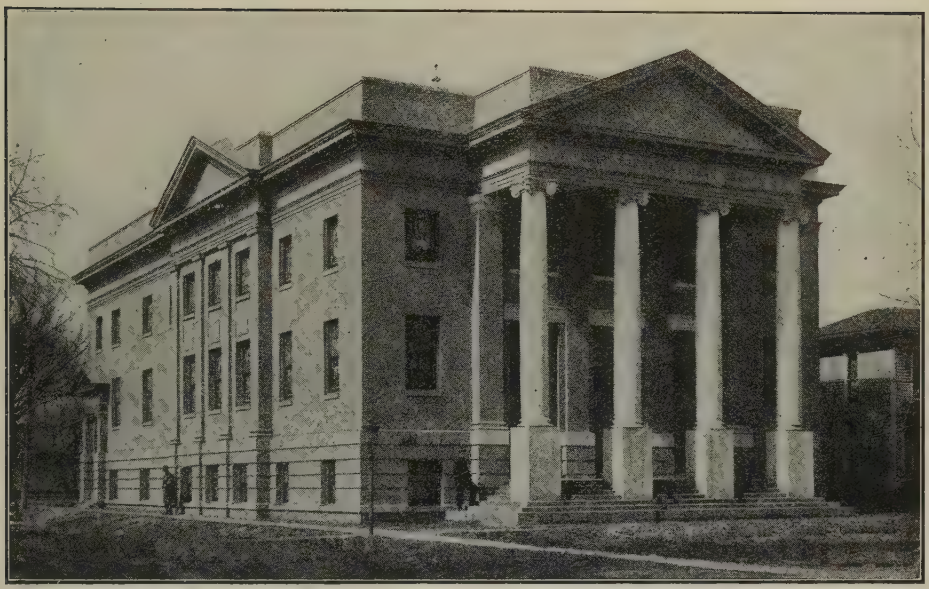
It is very unwise and unfortunate when any say (as some have said) "we do not care how the outside of our church looks if we only have the rooms inside which we need." This has given rise to the multitude of uncouth and ugly church buildings which have marred all denominations. They have been a great detriment to religion.

It is true that in a new and poor community the crude conditions of life lead to very plain and unattractive sanctuaries. The pioneer meeting-houses of colonial days bear witness to this. But as prosperity increases and taste improves there is no reason why we should not offer to God for his service the very best that can be designed. We should make his sanctuary glorious.

It is true, also, that a good floor-plan is of great importance. It should provide for all the social, educational and community needs of the church in its varied work. But this should be covered by an exterior which will at once be recognized as churchly, artistic and beautiful. It is not an extravagance to erect a beautiful building. Men have been glad to give generously and even lavishly that they might consecrate a splendid temple representing their finest ideals. But it is well to remember that a comparatively inexpensive building may be beautiful if the proportions are correct and if the right architectural principles have been observed.

Fortunately we know a good deal about the great architectural styles which in the past have filled the world with houses of worship of extraordinary beauty. These various styles have certain distinctive features which are easily recognized. They have found expression in many of our modern church buildings. When any one of these styles is followed in the construction of an edifice all parts of the building ought of course to be in that particular style. Otherwise there will be a lack of harmony in the parts which will mar its beauty. Greek features and Gothic features do not go well together. The Colonial and the Mission styles are quite unlike each other. This is one of the reasons why a skilled architect should draw the plan, in order that all the parts may be harmonious and correct.

But even the layman may know which of the great architectural styles he prefers, and which he would wish to have followed in building his house of worship. He should therefore acquaint himself with the characteristic features of each of these styles, and if possible see some good buildings where they are represented.



CONGREGATIONAL CHURCH, YORK, NEBRASKA

The Greek Temple Style

The Greek style is the oldest of those which concern us. The horizontal line is characteristic of it. The lines over the doors and windows, in pediment and frieze are level. The pillared entrance is also a Greek feature. In some cases the row of pillars extends entirely around the whole building, as in the Parthenon at Athens, that exquisite example of Greek architecture. Dignity, stability and strength are expressed by this style.

The ancient civilizations that clustered about the eastern end of the Mediterranean had many things in common. We are not surprised therefore to find these characteristic features of Greek architecture in the temples of Egypt, and in the temple at Jerusalem. Horizontal lines prevail in these splendid structures. Pillars, also, were at once a decoration and a support. In the great vestibule of the temple at Karnak there was a forest of pillars, numbered by hundreds. In the great enclosure of the temple grounds on Mount Moriah the cloistered walk, adorned with many stately pillars, was entered through the "Gate Beautiful."

These Greek features have come down to us through the centuries because of the distinction and nobility with which they invest an edifice. To a building of correct proportions (in length, breadth and height) they lend a charm all their own. There are many modifications of this style, but these features are easily recognized.

Many churches have liked to use this style, not only on account of its intrinsic beauty, but because of its simplicity of construction, and the ease with which it may be made to furnish many rooms. It has been especially used in the South and Southwest, and may almost be considered the preferred style in that part of the country. A southern Baptist church in Washington, D. C., constructed of white marble, is a beautiful example of this style.

The Romanesque Style

The next great architectural style is the Romanesque. This had its rise in Italy where the Etruscan arch prepared the way for new forms of construction. Horizontal lines dis-

FIRST CONGREGATIONAL CHURCH, GALESBURG, ILLINOIS

appeared for the most part, and curved lines took their place. Arched doorways, arched windows, arched ornamentation in facade or sidewall, added grace and beauty to the building. In the interior there were arches over the aisles and transepts, and if there were a dome its great arch bent above the congregation as if with the benediction of heaven.

This style was easily applied to the great basilicas (or halls of commerce or justice) which furnished the meeting-houses of the early church, and transformed them into beauty. A curved chancel was drawn out at one end of the building to provide seats for the clergy, and a vaulted ceiling arched its splendor overhead. Transepts appeared at the sides making the building cruciform. St. Peter's in Rome is of course the most wonderful example of the Romanesque style, and it is the most impressive Christian temple in the world. Its vastness, its perfect proportions, its symbolism give it a fascination which holds one under a spell. St. Paul's in London, which is Romanesque with certain Greek and Gothic features, is a close second in impressive beauty. Its great arches and its majestic dome make it a remarkable example of Renaissance art in which the revival of classic forms is manifest.

Churches in this style may be found all over Europe, and there are many in this country. They are singularly attractive. One cannot look at the heavens that bend above us without feeling that the arch is in harmony with nature's canons of beauty. Perhaps that is a reason why one feels a sense of restful satisfaction in contemplating a temple of worship constructed in this style. St. Bartholomew's church in New York (Episcopal), the First Congregational Church in St. Louis, and the Pilgrim Congregational Church in Seattle are excellent examples of this style.

The Gothic Style

The next style in the order of time is the Gothic. This made its appearance in the eleventh or twelfth century, when the pointed arch took the place of the round arch. Narrow lancet-shaped windows took the place of large, round-arched windows. The

WILLIAMS COLLEGE, THOMPSON CHAPEL, WILLIAMSTOWN, MASS.

arch over the doors and other openings into towers and walls was a pointed arch.

Some have supposed that the term "Gothic" is a nickname derived from the hordes which swept down from the north to take possession of southern Europe, and that they introduced this change because the pointed arch reminded them of the forest aisles whence they came.

It is more likely that this style is a natural development of the Romanesque, due at first to structural needs. The thrust of ceiling and roof is more easily carried by a pointed arch than by a round arch. This in a large, high building is a matter of much importance. Perhaps Teutonic religious ideals had some influence, but when builders found that by drawing the arch to a point the walls would more easily resist the great pressure upon them, the practical advantage determined the change in architectural style.

After its appearance in southern France the Gothic style spread with great rapidity. It captivated the imagination of many lands, but found its most remarkable development in France and England. It had many modifications. The tall and slender pointed windows were grouped together without being actually united. Before long they were joined into a single complex opening, with traceries which become more and more elaborate and beautiful. In less than a century the lancet-pointed style had given way to the full-blown Gothic style. As the elaboration and ornamentation increased the titles given to the newest styles were "Decorative" or "Flamboyant Gothic;" while in England especially there was a modification with a broad but flattened arch and a many-mullioned window named "Perpendicular Gothic."

Pure Gothic is more likely to be seen in France than elsewhere, as it made an especial appeal to the imagination and poetic temperament of that people. In England where it has found expression in many of the

most splendid buildings it has been powerfully influenced by Norman ideals and methods, and by the love of the English people for very long buildings of moderate height.

The pointed arch in Gothic churches appears not only in windows and doors but in the ceilings. The barrel-vault of the Romanesque style is brought up to a peak and the groined ceiling is marked by ribs which spring from the top of the pillars and converge to meet the other vaulting ribs of their group at the apex of the vault. They have a structural importance as they help to support the ceiling. But undoubtedly it is a decorative feature of the highest value. The fan-shaped clusters of vaulting ribs springing from the giant pillars of a great church and weaving their tracery in the lofty ceiling seem like the branches of trees in a great forest spreading a glorious canopy over the people.

Architects have found delight in adding other features of unusual beauty to their Gothic churches. Clustered pillars, or pillars of varied coloring; doors with quintuple receding arches lined with sculpture; groups of windows in two or three stories, unlike in fashion yet harmonious; elaborately carved choir-screens; varicolored pavements in artistic patterns; mosaics and mural paintings to embellish the walls; a wonderful spire or a massive tower—these enhance the delight which such shrines give, but are not necessary features of the Gothic style.

There is a peculiar charm and spiritual impressiveness about this great architectural style. All the lines seem to point upward. The soul is lured heavenward. As the eye travels up from the shadows below to the light of heaven streaming through the clere-story windows one is lifted above earthly things and catches a glimpse of that better country not far away. He hears the whisper of God reminding him that he is an immortal. The building speaks to him of aspiration toward the best. The whole impression of the scene bids him aspire.

An increasing number of churches in our country are following this great architectural style in their building. Fine examples of Gothic construction may be seen in St. Thomas' Church, New York (Episcopal); The First Congregational Church in Montclair, New Jersey; the Fourth Presbyterian Church, Chicago; the Chapel at West Point for our Military Academy; and elsewhere. A modified Gothic is used by many other churches.

Other architectural styles will be considered later.

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A PARSONAGE AT AUGUSTA, GEORGIA

MANY Northern tourists stop in Augusta and find it delightful. The great hotel gives them a hearty welcome, and the golf-links are among the finest in the country. On the edge of two great states, Georgia, and South Carolina, with entrancing scenery and an invigorating climate, it attracts a multitude of visitors.

Few of them, however, know of this cozy and comfortable parsonage. Perhaps they do not know that about half of the fifty thousand residents of that interesting southern city are Caucasians, and the other half are negroes. They probably have never discovered the First Congregational Church, where these colored people rejoice in the faith and polity of the Pilgrim Fathers, and are now celebrating the Tercentenary of their arrival at Plymouth, not unmindful that their own forbears arrived at Jamestown just a year before the Mayflower anchored in Plymouth Bay.

Nineteen years ago, this church was organized by those who liked the Pilgrim ideals of Faith, Freedom and Fellowship, and it has steadily grown

AUGUSTA, GEORGIA, CONGREGATIONAL PARSONAGE

since then. Three years later by the aid of the Church Building Society they completed a house of worship under the leadership of Rev. D. J. Flynn. Needing a home, the pastor built for himself a good house in close proximity to the church.

Without question the parsonage has been an important factor in the prosperity of the church. Both buildings are well located, being almost in the heart of the colored district, yet only three blocks from the center of the city.

By and by Pastor Flynn was needed to be superintendent of the colored Congregational churches in that part of the South, and Rev. C. S. Ledbetter came as his successor. The retiring minister could not carry off the house, so he sold it to the church, which asked the Church Building Society to help them to finance the purchase. It gladly assented.

When you are next in Augusta call at the parsonage. You will be cordially greeted, and made to feel at home. You will find these dusky Pilgrims up-to-date Americans, one hundred per cent loyal. Pastor Ledbetter will be glad to show you his church, and if you stay over Sunday you will hear a good sermon and enjoy an interesting service.

Where would you think Sea Breeze, New York, is located? If you are like most of the people we have asked, you will insist that it is on Long Island, where the Empire State presents a long coast line to old ocean. Not a bit of it. It is on the shore of Lake Ontario near Rochester. Here the community of 5,500 people is refreshed by lake breezes that they think are just as good as anything the Atlantic can offer. Here our young church, about a hundred strong, is building a new house of worship, and we hope to be able to help them.

THE CONGREGATIONAL EDUCATION SOCIETY

"Religious education must concern itself with the religious signficance of the ways in which men make their living."

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A superintendent in the Northwest reports finding young people of high school age more interested in the church than for a number of years.

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During his pastorate in Pasadena, Rev. A. E. Shattuck established a community playground for the young people of the church and neighborhood. He has been most active in Christian leadership of children and young people, and in religious education.

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A graduate of Franklin Academy and Grinnell College, Ernest Larsen, has taken up work as Director of Young People's Activities of Pilgrim Church, Oak Park.

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The forum idea originated in the mind of the son of a Congregational minister, who founded the Cooper Union Forum in New York City. Ford Hall Forum in Boston was early in the field and continues most successfully.

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The forum idea is sweeping over the country. At Daytona Beach, Florida, a great Community Forum is carried on. George W. Coleman, recognized as leader in the Forum movement, describes this as "a civic, intellectual and moral beacon light for the whole country for miles around."

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The Community Forum of Terre Haute, Indiana, is young but most vigorous, under the leadership of Rev. John W. Herring, son of Dr. Herring.

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Rev. W. W. Willard, recently acting pastor of the First Church, Portland, Oregon, has planted the forum in five different cities and towns.

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The Community House has been most valuable in many places, providing social life and recreation for the young people. One such is conducted through an interchurch organization, with the co-operation of the pastors, the mayor, superintendent of schools, and other public-minded citizens.

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We talk about community vision and service in these days. Think of Mr. Camfield of Ward Academy. He was a scholar, a *Phi Beta Kappa* graduate of Western Reserve University, and a Bachelor of Divinity of Chicago Theological Seminary, who might have had a generous salary and an easy place, staying by in fair weather and foul without thought of retreat. He had a vision of community service twenty-five years ago, and made the Academy and church the center of its life. He has been three men in one and has done the work of three men well. He has been a good farmer, making the farm pay a substantial part of the expense of the school. He has been Academy principal, doing good teaching and executive work. As pastor he has built himself into the life of a church and community in a strong, inspiring way for a full generation.

COMMUNITY WELFARE SERVICE FOR HARVEST WORKERS

"WHAT are you going to do to help 'the stranger within your gates' during the coming harvest season?

"Is the transient harvest worker a 'problem' or an 'opportunity' to the Christian leaders of your community?"

Early in May the rural service department of the Kansas State Agricultural College sent out a letter to all of the leading clergymen of all faiths through the wheat belt in Kansas.

Among other questions were those quoted above.

Careful plans were made to carry out welfare service for the harvest hands, or migrant labor groups.

The material sent out from the Kansas State Agricultural College was received simultaneously in Larned, Kansas, by County Agent R. P. Schnack and the Rev. P. L. Mawdsley. The latter is in charge of a group of country churches in the vicinity of Larned. These two enlisted the interest and cooperation of the mayor of Larned, the business men's association, and the commissioners of Pawnee county, together with various church organizations and other agencies, and conducted a harvest welfare service during the entire season.

"The farm bureau, the Larned business men's association and some of the churches of Larned cooperated in furnishing and maintaining a harvest welfare room at the county agent's office in the court house. Tables and chairs, stationery, reading matter and games were provided for the use of the harvest hands while they were waiting to find work. All of the hotels and rooming houses in Larned were more than filled and a place was provided for many men to sleep. On every night for more than a week all the tables were covered with sleeping men. An entertainment of some kind was furnished every evening. This usually consisted of singing and readings.

The stationery provided, of which five thousand sheets were used, bore the suggestive heading:

Friendly Folks
Free Conveniences
A Good Community
Harvest Welfare Room
Farm Bureau Room in Court House

Rev. P. L. Mawdsley was very active in arranging programs and conducting meetings. The following letter gives his account of the work done.

"I am writing to tell you about our Harvest Service work here at Larned.

"We have used the farm bureau room in the court house, a very fine room—large, airy, plenty of light and good drinking water and toilets right there in the building. The county agent and commissioners were both willing that the room be used for that purpose, and when we put the matter to the business men's association to ask them to help finance it, all seemed to think that just the place for it, and it has worked fine. The county agent said the men never had felt as much at home as this year. We put in some long tables and had plenty of chairs there. We also have a piano, organ, phonograph, games, etc., there for the men.

"We met an unprecedented circumstance in that harvest began and the men began to come in, and then it began to rain and the wheat greened up and matured more normally and the men were tied up here for a week and some longer. It was a great thing for the farmer that the wheat did this, but it made us hustle to care for the men. We got springs and cots as many as we could for sleeping. After a night or two we conceived the idea of some sort of entertainment to help keep the blues away

a little. We called on the young people, and they very readily responded and we had a sing. Some special numbers were given—all impromptu. The men appreciated it so much that they asked for more. Well, others of our own folks here volunteered and we had another "doings" the next night, and the next, and etc.

"Of course it was not all volunteer work, but all very readily came when asked. Some nights we had as high as 300 men here. Even the townfolks came in.

"On Sundays we had religious services at the room. There were over 100 men present and they were very attentive and appreciative. One man said to me, 'This shortens our faces.'

"Sunday morning, June 27, there were about 18 harvest boys in one of our congregations in the open country. At night at another point there were 24 harvesters. One farmer who could not come furnished his men with a team and wagon, and six came to the service. In one of the churches there were several men in the choir. Yesterday, July 4, there were 20 in a morning service and 35 in a special meeting for men (harvesters), and about 18 or 20 at night—in country churches. Without doubt we have the privilege of preaching to larger congregations in the harvest season than at any other time of the year. Is that not worth the effort? It is hot I know, but who cares for that when his efforts are being blessed and are fruitful?"

Students at Billings Polytechnic entertaining the Montana State Conference. In the center are the four delegates who furnished the music. These young men in cowboy dress are the type of those who attend the Polytechnic. At their left stands Rev. H. K. Waters, Christian leader in churchand community in the Powder River County.

WHO IS MY NEIGHBOR?

THE graduates of Schauffler School are giving some concrete answers to their questions in their varied community work, of which the following are but a few examples.

I go into the factories which employ foreign women and girls and try to interest them in our night classes which are held weekly for working girls. They consist of dressmaking and various kinds of needle work,

stenography, typewriting, music and gymnasium work. We have at present seventeen volunteer teachers.

Another phase of my work which I enjoy very much is that of being a friend to the mothers in their homes. During my first month here I called in one hundred and twenty homes, meeting with eleven nationalities. They were Hungarian, Roumanian, Bulgarian, Servian, Macedonian, Greek, Italian, German, Russian, Polish and English.

I will begin with my work for our "New Americans," for that after all is the most important feature; that is to make the "New American" feel that she is not a stranger but one of us. We found that in order to do this we should have to teach her the English language.

So during this year I have organized English classes which I also teach, and find these women very interesting. Here I would like to state that as the result of the war we have some Czecho-Slovak brides, who are doing wonderfully well in learning this language which was new to them.

Teaching them the English language is the first step taken to win their confidence. Our next aim is to get them interested in things outside of their little home, by having social evenings together.

This is a hard task for these people are not used to anything like this in their own country and they naturally feel that when they once marry they have to stay in the home. Many would be very glad to attend our social evening, but sometimes the husbands will not allow them to go. In order to get the mothers interested I have organized a mother's club, which meets once a week. The mothers are very happy to come and to be able to talk over the present conditions.

The little Congregational Church in Shenandoah was pretty nearly ready to quit. In the darkest hour the Reverend Barbara Slavinskie accepted the call and went to work. It was a new thing at Shenandoah to have a woman on the job. She attacked the problem from a new angle. Almost before the men of the community knew it she had made friends of their wives, had nursed the children, taught cooking and sewing and home-making to the older girls and established a thousand points of contact between the community and the church. And the little Congregational Church in Shenandoah, an oasis in a great, dry, parched multitude of foreigners, is coming into its own.

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTAL
RECEIPTS FOR DECEMBER 1920	This year	9,042.00	4,342.00	.....	21,643.00	35,025.00
	Last year	8,571.00	961.00	.....	.....	9,532.00
	Increase	471.00	3,379.00	.....	21,643.00	25,493.00
	Decrease	.....	.....	.....	.....	.....

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

"WAITIN' FOR A HEARIN' "

By a Sunday School Extension Worker.

THE writer was waiting for a train in a junction town of North Carolina, after having been away over Sunday to preach. A young stripling drove a one-mule wagon with a large barrel in one end up to the platform leading to the freight house door. He asked the agent if there was any express for the Brick Company. "Yes," was the answer, "you go in and get it. I got somebody on the wire." The young man went in and looked around, then came back to me. "Say, Mister, can you read?" I said that I could. "There is some express here for the Brick Company and I can't read. I wish you would find it for me." After looking over almost everything else in the large room, we found three packages and loaded them in the wagon. I then introduced myself as a minister interested in the Country Life Academy at Star, some thirty miles away. "Would you like to learn to read?" "Yes." How does it happen that you have not learned before this?" "I hain't never had no chance. I always had to work for my mother and sister." "How old are you?" Twenty-one."

MAIN STREET, STAR, NORTH CAROLINA

He then heard that the Country Life Academy was interested in helping such boys as he. It had a farm and taught as well many other practical things, but it might be particularly interested to give him a start by teaching him to read. "Can your mother and sister read?" "No, they can't read neither." "How old is your sister?" "Twelve. I wish I could git some way so she could learn to read." "Have you any friend who can read, to whom I might write a letter about you?" "Yes, my boss's wife can read. I been workin' two years."

TRUSTEES OF THE COUNTRY LIFE ACADEMY

Willie, the active stripling, with curly chestnut brown hair, drove briskly away. The minister walked a mile past cotton fields, dotted with white, by cabins, and across the autumn glowing woods to the Brick Company. The boss was away, Willie was found working with a pick in a clay bank and singing. He wished me to see his mother "in the little house on the right, the first one on that railroad that goes under the cut." It was a general direction and a half a mile walk. The mother and daughter had been pulling fodder for the little mule which the family owned and did not come back to the little new house. The minister waited for over an hour, ate a half ripe persimmon or two, meditated upon the sad fate of a companion on the porch, a grasshopper with but one jumping leg, put the grasshopper out by the grass, looked into the house only to see a very little furniture, a few lithographs on the wall, and a railroad map of the United States tacked upside down, then went back to Star and told the story of Willie.

THE "KANGAROO"—THE STAR SERVICE CAR

One of the teachers will instruct him at night if he will come to Star. He can work in the day time for the support of his mother and sister. If he is interested to learn, his education may be begun. The Academy will have in mind that he is a "powerful hand at farming." The writer will remember his generous thought for his sister: "I ain't carin' so much for myself, but I'd like to have my sister have schoolin'." Also the eager and pathetic words of this illiterate young man voter, as he turned from picking in the claybank and singing, "I want to do somethin' soon. I won't do nothin' now. I'll wait for a hearin' from you."

I MOVED ON

VERY significant are the words with which this article is headed. They came from the pen of the Rev. E. J. Singer who for thirty-six years was a minister of the Gospel and for over twenty-four years one of the workers of the Sunday School Extension Society. Mr. Singer was at luncheon with Dr. William Ewing on Monday, November 22nd, when he was stricken with apoplexy and was taken to the emergency hospital. He did not regain consciousness and passed into the other life the night before Thanksgiving.

Mr. Singer came to California from Sunday School missionary work in Washington in 1898, and during all these twenty-six years has been actively engaged in the missionary work of the Northern California Conference. From 1898 to 1908 he was a Superintendent of the Sunday School and Publishing Society. For the past ten years he has been connected with the Northern California Home Missionary Society and the Sunday School Extension Society as a joint field worker, except when occasionally he acted as pastor for various churches.

During September and October Mr. Singer organized five new Sunday Schools and his reports during these

months were full of interest. In connection with his last report, in describing a certain phase of the work in which he was engaged, he used the expression "I moved on." Soon after this the call to the larger life came and he did move on. Of him we can truly say he "Rests from his labors and his works will follow him." We feel sure that our readers will be glad to have before them substance of the last words written in connection with the service of this devoted Sunday School worker:

"I have had some interesting experiences during this month. My first visit was to Lafayette. This is a small place; just the beginning of a town on the San Francisco and Sacramento Electric line. A family with whom I was well acquainted moved into that community. There they found an unused church building and by stimulating the community to good works, a Sunday School was organized. I was given a hearty invitation to visit the school and did so at the first opportunity. There was a good and interested attendance at the school sessions, and an appreciative attendance at the church.

"A visit was also made to Saranap, on the same line of railroad, where the people were anxious to have Sunday School work. Here people gathered up all the children in automobiles who wanted to attend Sunday School.

"In going into this new territory I was careful not to enter a field that was already cared for. Where I found other denominations already at work, of course, I moved on.

"Another point that promises good work is Delhi where there is a good schoolhouse and ninety children enrolled. A meeting was held and the understanding is that the new organization will rank as a community Sunday School.

"Interesting history was made at Colma the other day. In 1907 we organized a Sunday School there. It grew in numbers and in interest and after a while enough funds were accumulated so that the people felt justified in erecting a chapel. The result was a most beautiful and complete building. This work has now made such progress that other features, including a library, have been instituted, and the building is now known as the Colma Community Center. Colma was a great place in the days gone by. It was a training place for many of the chief prize fighters. When visiting the school Sunday mornings I have met Ketchel, Abe Attel and others of like character, training.

"Without our Sunday School such activities as I have been writing about would not have been possible."

Concerning other places visited, Mr. Singer reviews the past somewhat, tells of changing conditions in some communities, where in place of the English-speaking parish we are now facing an Americanization program in a territory occupied almost entirely by Portuguese, while in other directions Sunday School work organized in a small way years ago has developed splendidly. Very beautiful too, is a reference to a young girl, who was secretary of a pioneer Sunday School, who is now a university student and teaching in a Church School.

Rev. Edwin H. Stickney, D. D., our Superintendent in North Dakota, writes as follows: "I have been greatly pleased at some of the Sunday Schools I have visited recently, among them being the schools at Hettinger and Reeder, where we have most efficient superintendents. In each place we have a man and he is doing his best for the people. It is purely a man's job and if you get the right man in the right place he gets things done. The superintendents in these schools are business men and have a great deal to attend to, but they always find time for the Sunday School work and do it well."

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

THE YEAR 1920

THE year 1920 may well be written in letters of gold by all who honor our ministry. It will be held in lasting remembrance as the year in which the churches of the Pilgrim faith, awakened to the "economic crime" of the neglect of the veterans of the Cross, pressed forward from a beginning made in the previous year to generous and ample provision to meet the need. While in the business world solicitude and depression have been the order of the day, payments on the Pilgrim Memorial Fund have poured into the treasury in mighty volume from 100,000 subscribers.

The receipts for the year, cash and bonds, have been $1,630,854.19. Total collections on subscriptions to January 1, 1921, were $2,625,970.00.

The year has been peculiarly advantageous for investment. Many subscribers have generously furthered the interests of the Fund by anticipating instalments not due until subsequent years to give opportunity for the larger purchase of securities at the exceptionally favorable rates prevailing. The same spirit of fidelity will carry the Fund this year far toward the minimum goal of $5,000,000 which is essential as the foundation of the plan for Old Age Annuities. The first five working days of the new year brought $56,394.68—a happy harbinger of the harvest of the months to come.

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THE YEAR 1921

THIS is the year of years for our ministry. At the National Council meeting, October 1917, the movement for the Pilgrim Memorial Fund was matured and the Expanded Plan was adopted, with the stipulation that it should go into operation January 1, 1921. By this date it was then hoped that the Fund would be sufficiently in hand to make the inauguration of this larger plan feasible.

As the year opens we have in subscriptions more than $6,300,000 and have collected more than forty per cent of this total amount. The plan which three years ago was presented in outline has been formulated in detail and all is now in readiness for the reception of members in the assured faith of its wisdom and prospective fruitfulness. Many copies of the form of application for membership are already going forth in response to inquiries.

Certificates of membership under the Original Plan, which is also endowed by the Pilgrim Memorial Fund, will continue to be issued through this year. It is particularly helpful for the older men. In the past year 303 new certificates were issued under this plan, 180 of them to men over fifty years of age. January 1, 927 certificates were in force. The lump sum payment, caring for all dues in advance, was especially popular. Total payments by the ministers on their annual dues for 1920 were $117,689.40, indicating their confidence in the Annuity Fund as the protection of their age.

Letters are constantly received from veterans in the service narrat-

ing the relief and comfort which have come to their hearts on the completion of membership in the Fund. As soon as our ministers begin to realize the extraordinary privilege given by the generous endowment now provided by our churches, they wonder that years ago they did not readily accept at a lower rate the privileges they now are eager to obtain with greater outlay. All should understand that no new members will be received on the Original Plan after December 31, 1921.

THE ROMANCE OF THE FIGURES

THERE is in these figures a romance as beautiful as that of the building of the little church on the prairie, or the pitching of the home missionary's tent in the deep woods. These funds deal as trenchantly with profound problems as do those funds which minister in the dark places of our teeming cities. Let any one stand in the office of the Cashier of the Fund on a winter's morning and behold the opening of something like five hundred letters, each with its precious freight for the protection of the ministry. They come from every quarter of the country and out of the varying extremes of poverty and wealth. Side by side are the almost illegible letter of some poor, uneducated backwoods saint, who sends a dollar, and the masterful message of a captain of industry, who encloses his check for $10,000. With what strain has this strong business man kept covenant with the Fund in a year of terrifying shrinkage in inventories! In what self-denial has the farmer's wife sent her annual payment, when the high cost of labor on the one hand, and suddenly deflated value of farm produce on the other, has turned anticipated profit into loss!

And then in imagination we follow these Funds to their secure investment and the return of their income which shall flow forth like streams that make the desert bloom with flowers. The entire distributable income of the Pilgrim Memorial Fund received by the Annuity Fund in 1920—$68,000—was put in the Contingent Reserve which backs the certificates of membership, the first fruits of the gifts of the churches to this objective. As one recalls the hundreds of aged ministers now without personal means of support, their pathetic want, their dependence upon the bounty of others, the soul thrills with unutterable joy to think that the messengers of Christ are to have the peace and comfort denied to many who have preceded them in this sacred vocation. Already some, having passed the mark of three score and five years, are receiving annuities from the income of the Fund, and with every year their number will increase. Ultimately the shadows will be lifted from the days of age and it will be a time of peace and joy earned by the self-forgetful toil of earlier years. The herald of the gospel will receive his annuity as a teacher or a soldier receives his pension, not as charity, but as a part of the wage which rightfully is his return for the investment of his life. Those responsible for the maintenance of the essential vocation of the ministry, which demands the life but denies the opportunity for financial gain, will follow their leaders through, dignifying the calling and winning fresh recruits for its ranks by assuring for it the foundation which its service to humanity demands.

Dr. Rice left for the South January 14. His address for the winter is St. Petersburg, Florida. A multitude of friends join in expressing the hope that the months in the land of sunshine will restore his health.

THE CHRISTMAS FUND OF 1920

GIFTS for the Christmas Fund of 1920 have amounted to $21,357.00 and been provided by 1827 donors. It has been distributed in 350 checks among the pensioners of the National Board and in addition, for the first time, among those of all the State Societies. The size of each gift was, therefore, slightly less than last year as the sum to be divided was about the same; though, considering the change of financial conditions, we may consider the response of 1920 to the Christmas Appeal as the best in the history of "one of the most beautiful institutions in connection with our Congregational Ministry," as one of this year's donors has called it.

Dr. Rice's inability to share, this year, in the undertaking so near his heart—indeed, born in it—has been deplored by all. The Board appointed Dr. Mills Associate Secretary and he entered with great devotion into the initiation and laying out of the campaign, but he was not long able to add to his already heavy duties, so the Western Secretary was summoned to New York to take over Dr. Rice's work during the Christmas Campaign. The health of Dr. Rice has seemed somewhat improved, but he is still, at this writing, confined to his home. Hundreds of letters of sympathy and inquiry show the great love and esteem in which he is held. The 700 pensioners, including wives and children, have come to be much like one big family, to whom the Secretary is an elder brother, counseling, helping and sympathizing, in all kinds of need. The office is not only a place for receiving and dispensing money but a central clearing-house of the denomination's friendship and brotherliness toward its retired veterans and their surviving widows or orphans.

A host of letters have come to the office gratefully acknowledging receipt of the Christmas Check of 1920. They are addressed not only to the officers and members of the Board but also to the donors. That these expressions of gratitude may reach the latter, some extracts from the letters will be given here. In some of them is struck the self-respecting note that recognizes the care of the churches for their retired servants as the honorable discharge of an obligation. Others illustrate the outstanding fact we are at present still dealing with a situation in which the old, haphazard, method of retiring the ministry leaves many ministers and ministers' families in time of old age and of sickness in actual and often pathetic want of the comforts and even the bare necessities of life—fire in the stove, and flannels on the back; and often they yearn scarcely less for the sense of not being quite forgotten by those whom they have served.

The extracts follow without introduction or comment:

"All I could say was, 'Thank the Lord, he does provide'."

"It brings a precious sense of the fellowship and the care for us which is so generously shown in this separate 'gift'."

"A thousand thanks for your kindness to one who has spent his life in the work of caring for the home missionary churches."

"It does one's heart good, when the burden becomes heavy to know that one has friends who sympathize and do all they can to lighten the burden."

"What beautiful things the dear Lord puts into the hearts of those who love him to do for others. Your very generous gift fills my heart to overflowing."

"If those who have contributed to this Christmas Gift could know the comfort and uplift which it has brought us, (a daughter writing for a mother who is blind) I think they might feel somewhat repaid."

"I cannot begin to tell you how welcome it was and what it means to me of comfort and warm clothing. I

wish every donor to the fund could realize what a blessed work is done by their gifts."

"It came in an opportune time as I was owing a grocery bill. I felt like saying, 'Praise God from whom all blessings flow.' It certainly is a great blessing to know and understand how God takes care of his children, in the time of their weakness, through his servants."

"The H. C. L. has affected us old preachers as it has others. Last year it was difficult to make both ends meet and instead of 'building castles in the air' one was tempted to build a doubting castle and get inside of it. This Christmas gift and other kindly remembrances come with gentle but timely rebuke for my lack of perfect trust."

"I was left with three little children, the youngest only eighteen months old. My husband was sick so long, that when he went away I was alone, in broken health. Dr. Rice's letters every now and then came to give me courage and make me feel that I was not alone, and on my knees I've often whispered, "How good God is!" The way has been long, the road rather stony and I am going down the slope but I can see the glow of sunset and am not afraid"

"The Christian spirit sends the gift with thoughtful sense of sharing with those who serve, and in such a way that a dignified reply is expected. We who receive and those who give may be friends in the service of the Master, and may feel rich in friendship, and in the necessity on the one hand and the ability on the other hand that brings us nearer together as we walk in fellowship one with another because we are in fellowship with the Master. One learns to receive as others learn to give."

THE HERRING MEMORIAL FUND

THE Herring Memorial Fund in honor of Dr. Hubert C. Herring, former Secretary of the National Council, had reached a total January 10, of $14,743.60 from 482 subscribers. A minimum of $20,000 is earnestly desired. Any one willing to assist may send subscriptions to The Herring Memorial Fund, 375 Lexington Avenue, New York.

IMPORTANT PRINTED STATEMENTS

THE Annuity Fund has recently issued a series of statements for the information of ministers and churches in regard to the provision of Old Age Annuities, and these are now available as follows:

(1) The Fourfold Work. (4pp)
(2) The Pilgrim Memorial Fund. (1p)
(3) Tables of Rates in the Original Plan. (10pp.)
(4) The Expanded Plan, with technical tables, etc. (24pp)
(5) Application for Membership under the Expanded Plan and Accompanying Directions. (4pp)
(6) The Share of the Local Church in the Annual Dues for the Pastor's Pension—A Statement for Boards of Trustees, or Other Church Officials Responsible for Action of the Budget. (8pp)

Any of these will be sent, on request, by any of the Secretaries of the Annuity Fund.

CHARLES S. MILLS, D. D., General Secretary, 375 Lexington Avenue, New York.

FRANCIS L. HAYES, D. D., Western Secretary, 5415 University Avenue, Chicago, Illinois.

REV. FRANK W. HODGDON, Eastern Representative, 14 Beacon Street, Boston, Massachusetts.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

HYMN TO DEMOCRACY

By Angela Morgan

I dreamed I saw a wonder-ship, a ship
of gold, a ship of flame,
And all the waters and the sky blazed
ruddy as it came.
Its sails were made of living fire
Fanned by the breath of God's desire
And lifted human faces yearned
To where the glory burned.
O ship of light, O ship of gold,
O ship of human brotherhood,
What wealth of treasure in thy hold,
And knowledge for the people's good!

I dreamed I saw a wonder-ship, a
ship of fire, a ship of light
Bound for a far and splendid goal,
A barge of freedom for the soul
Ablaze upon the night.
Crowded from deck to deck was she
With throngs that hungered to be
free;
From rail to rail and mast to mast
A million hands were clinging fast
To truth and justice, found at last.

O ship of fire, O ship of hope,
O herald of a better day,
Light up the way for those who grope,
Light up the way, light up the way!
Thy name is freedom from despair,
Thy name is love, Thy name is prayer
And all the future thrills to see
Thy mighty destiny.

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Women individually and in groups are urged to make use of "The Fellowship of Prayer," published by the Commission on Evangelism, a real help for the Lenten season. "Pray ye, therefore." This pamphlet can be secured by addressing the Federation Office, 289 Fourth Ave., New York.

THE DEBT OF EDUCATION TO HOME MISSIONS

EDUCATION is indebted to home missions for clearing the way for the entrance of public schools in many localities where the state had not made a sufficient provision, or where, on account of lack of school funds, the state could not extend her educational work. As late as 1872 there was but one school in New Mexico. At that time the territory was very poor and unable to provide its own schools. Even the largest places were dependent upon those of the mission schools for some years. Home mission schools not only cleared the way for the coming of the public school, but were also a most fruitful source of supply for public school teachers.

The value of home missions as an educational asset must be acknowledged among the Mexicans, the Freedmen, the Cubans, the Southern mountaineers and the foreign-speaking peoples, as well as among pioneers in the great West. We need simply to look up the investments and see the returns if we wish to know the real value of the work.

—*The Missionary Review of the World.*

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GREETINGS

THE Federation extends greeting and most cordial appreciation of the election of Mrs. Franklin H. Warner as President of the Woman's Board. Mrs. Warner is a valued member of the Executive Committee of The Congregational Woman's Home Missionary Federation and we are happy that she has

found it possible with her many opportunities for service to accept this very important office.

Cordial greetings are also extended to the following newly-elected Presidents of State Unions:

Mrs. D. Earl, Minot, North Dakota.
Mrs. J. E. Sears, Bruneau, Idaho.
Mrs. E. L. Marty, Lincoln, Nebraska.
Mrs. Dan G. Bradley, Cleveland, Ohio.
Mrs. Edwin D. Burditt, Rutland, Vermont.
Mrs. L. C. Schnacke, Topeka, Kansas.
Mrs. S. C. Hammond, Salt Lake City, Utah.
Mrs. Philip Vimzer, Seattle, Washington.

Announcement is also made that the New York Woman's Home Missionary Union has released its Executive Secretary, Mrs. John J. Pearsall of Brooklyn, New York, to serve as General Secretary of the Federation, because of the resignation of Miss Miriam Choate who became Mrs. Newton Hobart, on December 29, 1920. Mrs. Pearsall will give part time to the work of the Woman's Home Missionary Union and part time to the office of General Secretary of the Federation until the Annual Meeting of the New York Woman's Home Missionary Union in May, 1921.

The Federation congratulates itself upon securing for this important position one who is so pre-eminently fitted, and so well known and loved as Mrs. Pearsall.

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TOPIC FOR MARCH, 1921

Congregational Education Society

COMMUNITY LEADERS OF THE FUTURE

Hymn—"God's Trumpet Wakes the Slumbering World."

Selected Scripture—Vision—Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and my handmaidens I will pour out in those days of my spirit. Acts 2:17, 18.

Call to Leadership—I heard the voice of the Lord saying, whom shall I send, and who will go for us?

Purpose—Then said I: Here am I, send me. And He said: Go, and tell this people. Is. 6:8, 9.

Preparation—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim: 2:15.

Continue in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim: 3:14-17.

Prayer—So teach us to number our days that we may apply our hearts unto wisdom. Ps. 90:12.

Objects of Prayer—Students in our institutions of learning. New recruits for the ministry.

Hymn—"I'll go where you want me to go."

The foundations for leadership are laid in home, school, local church. Brief papers on each, especially on the side of Religious Education.

Hymn—"Lord, speak to me that I may speak."

Select two Congregational academies on the Western frontier and let two speakers describe their work and tell of leaders who received their inspiration there, also of present conditions.

Describe the nearest State College or University, and its constructive work.

Hymn—"The Son of God goes forth to war."

Name our Congregational Colleges. Have a paper on the one nearest your own locality, and tell of work of graduates. Four brief papers on the four Training Schools, two for men, two for women, which are preparing leaders. Notice the varied communities to which these leaders minister.

Tell of the Student Aid work, showing how young men are helped in preparing for the ministry and Christian leadership in colleges and Theological seminaries.

Hymn—"Send thou, O Lord, to every place swift messengers."

Helpful Material—Leaflets on the institutions of the Education Society may be had by sending to Room 612, 14 Beacon Street, Boston, Massachusetts. "What they have done" and "What the country owes to Congregationalism" tell of leaders past and present. "The Church and the Community," page 147, tells of "Community Leadership."

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

PILGRIM BIBLE CLASS

Mrs. William Spalding

FOR some years a problem in the minds of leaders in a certain church had been how to bring together the young women around thirty years of age. A missionary organization was not appealing to them and a social club did not offer a broad enough platform. Finally, about five years ago, the initiative came from themselves (always the best way). A small group of about eight approached a Sunday School teacher, just then out of a "job," and asked her to form a class for Bible study. Truly, they builded better than they knew, for the eight has grown to eighty and the value of the class to its church is beyond the vision of any of its founders.

They formed an "organized" class at once and the officers and committee care for all the work except the teaching, and a "study committee" takes charge of that in the absence of the teacher. The class meets every Sunday with the regular Church School and is a part of it.

Once a month a business and social meeting is held at the home of some member or in the church parlor. Sometimes it is in the afternoon, sometimes in the evening and again it may be a "covered dish luncheon," thus giving opportunity to all members to come a part of the time. An occasional party or picnic is held to which the husbands are invited.

Ever since its organization, the class has paid the tuition of a Schaufler girl. The money for this is raised by "A traveling shop basket" for which they sew at their meetings. They also contribute to Home and Foreign Missions through the Sunday School and the Woman's Guild

A "Pilgrim Newsletter" is sent almost every week to each member and really has done more than any other one thing to hold the class together, because it keeps every one in touch with class activities.

What are some of the results in this church?

1. It has helped the Sunday School not only by its attendance but has built up the Primary Department. Many of the members are mothers of young children and look forward to bringing their little ones as soon as they are old enough. Once start a child in Sunday School and he is so eager to come again that he will never let his mother stay at home comfortably.
2. More of the younger people are brought into the church activities. This class assumes responsibility for a large number of the Wednesday night suppers held regularly through the winter. The members open their homes for the missionary meetings of the Woman's Guild, assist in serving and often take a part in the program.
3. A men's forum was formed last winter by the husbands who were not located in other departments of the school. They met at the same hour.
4. The class is getting a broader vision of the activities and responsibilities of our denomination. They are beginning to attend the missionary meetings connected with the Associational and state conferences of the Congregationalists.
5. The class has attracted other young people, who have moved into the city, and has attached them to this particular church. It is safe to say that a number of persons have joined this church because they first joined Pilgrim Class.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for December, 1920

The Daniel Hand Educational Fund for Colored People

Income for December from Investments	$ 6,680.29
Previously acknowledged	11,364.80
	$18,045.09

Current Receipts

EASTERN DISTRICT

MAINE—$406.54.

Auburn: Sixth Street Ch., 9.32. **Augusta:** So. Parish Aux., goods for Greenwood S. C.; "Friend," bbl. goods for Greenwood, S. C. **Bath:** Winter Street Ch., 70. **Brunswick:** First Ch., 60. **Carribou:** Mrs. C. E. H., goods for Greenwood, S. C. **Ellsworth:** Sunset Ch., 2. **Fort Fairfield:** Mrs. A. S. K. goods for Greenwood, S. C. **Foxcroft & Dover:** Ch., 23. **Garland:** Ch., 6. **Kennebunkport:** South Ch., 6. **Machias:** Centre Street S. S., 5. **Monardo:** Silver Ridge Ch., 1. **North Bridgeton:** Mrs. J. S. C., goods for Greenwood, S. C. **North Waterford:** Ch., 5.50. **Norway:** Second Ch., 13; Jr. S. S., for Pleasant Hill, Tenn., 5. **Portland:** St. Lawrence Ch., 10; Stevens Avenue Ch., 7. **Searsport:** W. M. Soc., two bbls. goods for Saluda Seminary. **Skowhegan:** Searchlight Club, package gifts for Athens, Ala. **Standish:** Ch., 8. **Wilton:** First Ch., 28. **Winslow:** Ch., 18. **Woodfords:** Ch., 26.55; W. M. U. bbl. goods for Athens, Alabama; Ch., bbl. goods for Saluda Seminary; Mrs. G. E. L., for Auto Truck, for Greenwood, S. C., 10. **York:** Second Ch., 9.

Woman's Home Missionary Union of Maine. Mrs. C. E. Leach, Treasurer, 39.17.

The Congregatoinal Conference of Maine. by George F. Cary, Treasurer, $45.

NEW HAMPSHINRE—$505.78.

(Donations 315.78; Legacy 190.00)

Andover: Ch., 3. **Bennington:** Ch., 3. C. E. Soc., for Albuquerque, New Mexico, 5. **Claremont:** S. S., 10. **Conway:** Second Ch., 20. **Dalton:** Ch., 6.88. **Greenfield:** Ch., 11. **Hanover:** Church of Christ at Dartmouth College, 48.56. **Henniker:** Ch., 38. **Hillsboro Center:** Ch., 2.43. **Hill:** Ch., 9. **Keene:** Court Street Ch., bbl. goods for Moorhead, Miss. **Lebanon:** Ch., by Mr. & Mrs. C., 50. **Lyme:** Ch., 4.94. **Nashua:** Pilgrim Ch., 26.86. **New Castle:** Ch., 6.75. **North Weare:** Ch., 1; S. S., 8. **Peham:** Ch., 14. **Portsmouth:** North Ch., box goods for Marion, Ala. **Raymond:** Ch., 24. **Salem:** Ch., 9.72. **South Seabrook:** Ch., 1. **Westmoreland:** Ch., 5.27; **West Stewartstown:** Ch., 3.37. **Wilmot:** Ch., 4.

Legacy

Swanzey: Amelia A. Healey, 200, less Income Tax 10), 190.

VERMONT—$972.08.

Bellows Falls: First Ch., 11.52. **Chelsea:** Ch., 6.15. **Cornwall:** Ch. & S. S., 12. **Hinesburg:** United Ch. S. S., Lincoln Memorial, 5. **Jericho:** Mrs. E. B. W., bbl. goods for Saluda Seminary. **Middlebury:** Missionary Soc., for Lexington, Ky., 1.50. **Milton:** Ch. 3.35. **Peacham:** "Friends" for Pleasant Hill, Tenn., 30. **St. Johnsbury:** J. M. P., 3. **Springfield:** Miss M. W. W., 50c. **Waitsfield:** Ch., 1.50. **Williamstown:** Mrs. M. E. W., for Dorchester Academy, 10.

The Congregational Conference of Vermont, by B. E. Bristol, Treasurer, $596.10.

Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treasurer, $291.46.

MASSACHUSETTS—$10,254.79.

(Donations 7,203.38; Legacies 3,051.41)

Agawam: S. S., 17. **Ashby:** Ch., 20.96. **Attleboro Falls:** Central Ch., 13.53. **Amesbury:** Main Street Ch., 6.03. **Amherst:** First Ch., 95; First S. S., 20; First Ch., C. E. Soc., 10. **Andover:** South Ch., 211.75. **Ashfield:** First Ch., 12. **Ayer:** First Ch., 26.95. **Belchertown:** Ch., 16.88. **Belmont:** Payson Park Ch., for Lexington, Ky., 15. Plymouth Ch., 16.55. **Berlin:** First Ch., 16. **Beverly:** Washington St., S. S., for Lexington, Ky., 15. **Blandford:** S. S., 1.44. **Boston:** Mt. Vernon Ch., 36.30; A Friend in Old South Ch., 30; Miss B., for Athens, Ala., 5, also goods for Kings Mountain, N. C.; J. B. F., for Pleasant Hill, Tenn., 22; C. F. K., for S. A., Talladega College, 12. **Bradford:** First Ch. of Christ, 20.90. **Bridgewater:** Central Square Ch., 6.88. **Brockton:** Porter Ch., 209. **Cambridge:** North Ch., 53.60; Payson Park Ch., 50; L. B. C., 20. **Chelmsford:** Central Ch., 28. **Chicopee Falls:** Second Ch., 12.30. **Cliftondale:** First Cong'l Ch., for Pleasant Hill, Tenn., 20.25. **Clinton:** German Ch., 10; E. P. S., 5. **Cummington:** West Ch., 2. **Dalton:** Ch., 316. **Deerfield:** Ch., 16. **Dorchester:** Second S. S., 20; Village Ch., 28. **Douglass:** First Ch., 6. **Duxbury:** Pilgrim Ch., 8. **Easton:** S. S., 5. **East Taunton:** Ch., 8.80. **Enfield:** Ch., 64.80; Missionary Soc., 40. **Everett:** First Ch., for Chandler Normal School, 25. **Fall River:** Pilgrim Ch., 17.60. **Fitchburg:** Rollstone Ch., 89.01 **Gardner: First Ch., 160.30. Gloucester:** Trinity Ch., 160. **Grafton:** Evangelical Ch., 15.40. **Granville Center:** First Ch., 5. **Greenfield:** Mrs. W. C., for Pleasant Hill, 5; "Friends," for Pleasant Hill, 12. **Hadley:** First Ch., 3.07. **Haverhill:** West Ch., 17.30; Zion Ch., 8. **Hawley:** Frst Ch., 6.88. **Hinsdale:** First Ch., 8.28. **Holyoke:** Grace Ch., 30; Second Ch., 137.50 also from the Nettie A. Blanding Trust Fund, 95.56. **Housatonic:** S. S., 5. **Huntington:** Second Ch., 15. **Lawrence:** South Ch., 5.70. **Lee:** First Ch., 180. **Leominster:** Pilgrim Ch., 36.85. **Leverett:** Ch., 9. **Longmeadow:** L. M. H., 1. **Lowell:** First Ch., Junior Dept., 1.62; Highland Ch., 25; Paw-

tucket Ch., 44. **Ludlow Center:** First Ch., 10. **Lynn.** First Ch., 86.77. **Malden:** First Ch., 225. **Manchester:** First Ch., 30.58. **Marshfield Hills:** Second Ch., 12. **Medford:** Mystic Ch., 38.20. **Merrimac:** First Ch., 26.61. **Millis:** Ch., 40. **Milton:** First Ch., 17.48. **Monson:** Ch., 70.50. **Monterey:** Ch., 3. **Needham:** First Ch., 35.20. **Neponset:** Trinity Ch., 40. **New Bedford:** North Ch., 42.34; Trinitarian Ch., 82.50. **North Adams:** Ch., 143. **Northampton:** Edwards Ch., 5; L. K. P., 5; "Friend," 50. **Northbridge:** Rockdale Ch., S. S., 2.50. **North Hadley:** Second Ch., 20. **Norwood:** First Ch., 44. **Oxford:** First Ch., 31.64; M. Soc., for Lexington, Ky., 5. **Packardville:** Union Ch., 4. **Palmer.** Second Ch., 16.79. **Peabody:** "A Friend," 400. **Pigeon Cove:** Ch., 2.75. **Pittsfield:** First Ch., 267.50. **Reading:** First Ch., 115.76. **Richmond:** Ch., 44. **Rochester:** North Ch., 4.95. **Roxbury:** Immanuel Walnut Ave. Ch., 113.99. **Royalston:** First Ch., 11.30. **Salem:** South Ch., 3.12; Tabernacle Ch., 115. **Saxonville:** Edwards Ch., 8. **Sharon:** First Ch., 22. **Shelburne Falls:** Ch., 50. **Springfield:** Olivet, 39; St. Johns Ch., 15; South Ch., 150; C. A. C., for Talladega College, 50; A. D. S., 10; "A Friend," 25. **Somerset:** Ch., 4.23. **Somerville:** First Cong'l Ch., Women's Union for Tillotson College, 10; First Universalist Ch., Mission Dept., for Tillotson College, 5; Church Aid, 5; Charity Aid, 5, for Tillotson College. **South Acton:** Ch., 7.58. **Stoughton:** First Ch., 9. **Sunderland:** Ch., 50. **Swampscott:** First Ch., 44.50. **Taunton:** Union Ch., 28.27. **Topsfield:** Ch., 36. **Turners Falls:** First Ch., 10. **Upton:** First Ch., 12.51. **Ware:** Ch., 6; Mrs. A. M. W., for Dorchester Academy, 5. **Webster:** First Ch., 30.25. **Wellesley:** G. T. A., for Pleasant Hill, Tenn., 3. **Westboro:** Evan. Ch., 80. **West Boylston:** First Ch., 34. **West Deerfield:** Ch., 1.65. **Westfield:** First Ch., 68.61; Second Ch., 58.99. **Westford:** Union Ch., 20.90. **Westhampton:** Ch., 69. **West Medford:** Ch., 58.50. **West Newton:** Second Ch., 660. **West Peabody:** West Ch., 10. **West Springfield:** First Ch., 19.80; First Ch., Missionary Soc., bbl. goods for Greenwood, S. C.; Mittineague Ch., 29.42. **West Tisbury:** Ch., 11. **Weymouth Heights:** First Ch., 32.45. **Winchester:** First Ch., 123.75. **Winthrop:** First Ch., 36.30. **Woburn:** North Ch., 21.55. **Worcester:** Bethany Ch., 10; Plymouth. Ch., 319.04; Plymouth Ch., by Mr. and Mrs. E. F. M., 10; Plymouth S. S., 8.61; Mrs. E. D. T. for Talladega College, 25.

Legacies

Brookline: George P. Davis, int. in Life Ins. Policy), 500. **Newburyport:** Charles H. Coffin, 100.50. **Newton: John Ward,** 1.833.33. **North Brookfield:** Jonathan E. Porter, 479.99. **Watertown:** Jeannette T. Kimball, 137.59.

RHODE ISLAND—$172.71.

Barrington: Ch., 32.50. **Kingston:** H. J. W., for Tougaloo College, 30. **Providence:** Beneficent Ch., 30; Free Evan. Ch., 64.71; People's Ch., 10.50; Riverside S. S., 5.

CENTRAL DISTRICT

CONNECTICUT—$4,984.92.

Bolton: Ch., 8. **Bridgeport:** Black Rock Ch., 31.70; Olivet Ch., 20; Park St. Ch., 394.98; United Ch., 69.24. **Bristol:** First Ch., 136; Woman's League, bbl. goods for Talladega College. **Canaan:** Pilgrim S. S., 2. **Central Village:** Ch., 10. **Chaplin:** Ch., 22. **Colchester:** First Ch., 4.64. **Cornwall:** Second Ch., 71.25. **Danielson:** Ch., 76. **Deep River:** First Ch., 20. **Derby:** Second Ch., 47. **East Hartford:** First Ch., 60.40. **East Woodstock:** Ch., 20. **Ellington:** Ch., 20.70. **Esterbrook:** King's Daughters, goods for Greenwood, S. C. **Fairfield:** by Mrs. E. D. Burr for Saluda Seminary, 15. **Greens Farms:** Ch., 20. **Greenwich:** Second Ch., 66. **Groton:** Ch., 75. **Guilford:** First Ch., 16.92. **Haddam:** Ch., 30. **Hartford:** Center Ch., Amelia Walker Aux., for Lexington, Ky., 2.24; Fourth Ch., 130; Mrs. J. W. C., for Tougaloo College, 25; C. I. S., for Lexington, Ky., 25. **Lebanon:** First Ch., 10. **Ledyard:** Mrs. J. M. G., bbl. goods for Saluda Seminary. **Manchester:** Ch., 47.50. **Meriden:** First S. S., 12. **Middlefield:** Ladies' Benevolent Soc., for Tougaloo College, 5. **Middletown:** South Ch., 44. **Miford:** First Ch., 60; D. B., for Talladega College, 10. **Mt. Carmel:** Ch., 34.39. **New Britain:** Misses S. and H. R., for Marion, Alabama, 25. **New Canaan:** Ch., 78. **New Haven:** Plymouth Ch., 86.47. **Newington:** Ch., 75. **New London:** First Ch., of Christ, 72.03; S. S. Class, 1; Mr. J. T., for Athens, Alabama, 5. **New Milford:** First Ch., 28.50; **North Greenwich:** Ch., 23.28. **North Madison:** Ch., 13. **North Stonington:** Ch., 25.28. **North Woodbury:** North Ch., 34.84. **Norwalk:** First Ch., 20.85. **Norwich:** United S. S., for Lexington, Ky., 25. **Old Lyme:** Ch., 16.52. **Orange:** Ch., 57. **Plainville:** M. Soc., for Lexington, Ky., 5. **Pomfret:** First Ch., 32.50. **Pomfret Center:** C. M. G., for Auto Truck, for Greenwood, S. C., 5. **Putnam:** Second Ch., 79.54. **Redding:** L. M. Soc., box goods for Marion, Ala. **Ridgefield:** First Ch., 62. **Rockville:** Ch., 223.; W. M., for Tougaloo College, 50; Miss J. A. M., 100; Mrs. C. E. P., 10; Mrs. H. E. T., 1 for Tougaloo College. **Somers:** Ch., 29.16. **Southington:** First Ch., 52. **South Manchester:** Ch., 150. **South Norwalk:** S. S., 5.85. **Stamford:** First Ch., 75.34. **Stratford:** Miss C. S., package goods for Saluda Seminary. **Talcottville:** Ch., 86; J. G. T., 30; Mrs. J. G. T. 30 and box goods for Marion, Ala. **Terryville:** Miss L. A., 5; Mrs. K. G., 5, for Taladega College. **Tolland:** Organized S. S. Class, for Marion, Ala., 12.40. **Torrington: "A Friend,"** for S. A., at Greenwood, S. C., 14. **Unionville:** Ch., 22. **Washington:** First Ch., 14.25. **Waterbury:** Bunker Hill Ch., 25. **Watertown:** First Ch., 153.55; C. E. L., for Lexington, Ky., 15. **Wauregan:** Ch., 40. **Westbrook:** First Ch., 4.49. **West Hartford:** First Ch. of Christ, 288. **West Stafford:** Ch., 5. **Whitneyville:** Ch., 79.29. **Willimantic:** First Ch., 46.82. **Windsor Locks:** Ch., 180. **Wolcott:** Ch., 20.

Woman's Congregational Home Missionary Union of Conn., by Mrs. J. F. Ferguson, Treas., $800.

NEW YORK—$6,483.96.

(Donations, 4,415.88, Legacies 2,068.08)

Antwerp: Ch., 3; S. S., 3. **Aquebogue:** Ch., 9.16; Mrs. W. S. W., three bbls. goods for Marion, Ala. **Arcade:** First Ch., 13.25. **Baiting Hollow:** Ch., 20. **Brooklyn:** Ch. of the Evangel., 15; Clinton Ave. Ch., 904 39; Lewis Ave. Ch., for Kindergarten, Talladega, Ala., 72; Ocean Avenue S. S., Jr. Organization, box goods for Marion, Ala.; Park Slope Ch. 206.74; Rugby Ch., 6.24; South S. S., 51.60; M. L. R., 25. **Buffalo:** First Ch., 120; Pilgrim Ch., 5.61. **Canaan:** Ch., 1.50. **Canandaigua:** First Ch., 17.34; H. W. H., for Tougaloo College, 11; W. M. Soc., bbl. goods for Kings Mountain, N. C. **Candor:** Ch., 4. **Chappaqua:** First Ch., 3. **Clifton Springs:** Mrs. F. M. E., 2. **Columbus:** Ch., 3. **Corning:** First Ch., 10. **Cortland:** Second Ch., 1.89. **Coventryville:** Ch., 4.32. **Deansboro:** Ch., 9. **East Rockaway:** Bethany Ch., 16. **Ellington:** Ch., 2.59. **Elmira:** St. Luke's Ch., 8.72. **Fairport:** L. M. Soc., box goods for Marion, Ala. **Gasport:** L. M. Soc., 14 and bbl. goods for Marion, Ala. **Greene:** First Ch., 7.50. **Hamilton:** Second Ch., 9.50; L. M. Soc., bbl. goods for Marion, Ala. **Homer:** E. G. R., for Talladega College, 750; E. G. R. for Piedmont College, 500. **Hornby:** Ch., 1. **Irondequoit:** United Ch., 26. **Jamestown:** M. L. C., for Tougaloo College, 10. **Kiantone:** Ch., 5.19. **Lackawanna:** Ch., 6. **Lake View:** Ch., 2.40. **Lebanon:** Ch., 7.80. **Lebanon Springs:** Ladies' Soc., for Greg-

ory Institute, 10. **Lisbon:** Ch., 24. **Newburgh:** First Ch., 15; Missionary Soc. box goods for Maron, Ala. **New York:** Bedford Park Ch., 36; Bethany S. S., 10; E. B., for Pleasant Hll Tenn., 50; D. E. E., 100 for Greenwood, S. C.; "A Friend," for Greenwood, 65; "A Friend," for Greenwood, 25. **North Evans:** Ch., 3.63. **Norwood:** Ch., 9. **Orient:** Ch., 13. **Phoenix:** Ch., 25. **Pitcher:** Ch., 5.40. **Richmond Hill:** Van Wyck Ave., 12. **Rockaway Beach:** First Ch., 26. **Rochester:** South Ch., 57, (30 of which for Straight College). **Rodman:** Ch., 10; Missionary Soc., box goods for Marion, Ala. **Roscoe:** Ch., 4.37. **Saratoga Springs:** Juniors of Cong'l Church, box goods for Marion, Ala. **Saugerties:** L. M. Soc., 4, and box goods for Marion, Ala. **Scarsdale:** S. S., 15.68. **Sherburn:** Mrs. J. A. D., box goods for Marion, Ala. **Sherrill:** Pilgrim Ch., Womans Aux., two bbls. goods for Marion, Alabama. **Syracuse:** Danforth Ch., 23.91; Good Will Ch., 16; Pilgrim Ch., 4.80. **Tuckahoe:** Union S. S., 12.50. **Wolcott:** Miss S. C., bbl. goods for Marion, Ala. —— "Friends" in N. Y. for Marion, Ala., 35.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treas., 914.85.

Legacies

Binghamton: E. M Noyes, 2,028.75. **Brooklyn:** Henry Taney, 118.01 (reserve legacy 78.68), 39.33.

NEW JERSEY—$594.30.

East Orange: First Ch., 158.07. **Edgewater:** H. B. O., for Lexington, Ky., 15. **Elizabeth:** First Ch., 5. **Glen Ridge:** S. S., 20. **Montclair:** First Ch., 200; Watchung Avenue Ch., 73. **Newark:** Belleville Ave. Ch., 10; First, Jube Memorial Ch., 25. **Nutley:** Miss V. D. B., for S. A. at Saluda Seminary, 30; and for Music, 6. **Passaic:** First Ch., 37. **River Edge:** First Ch., 15.23. **Upper Montclair:** Women's Guild, bbl. goods for Moorhead, Miss.

PENNSYLVANIA—$234.23.

Audenried: Horeb Ch., 12. **Bangor:** Welsh Ch., 13.50. **Braddock:** Slovak Ch., 4. **Duquesne:** Bethlehem Slovak Ch., 15. **East Smithfield:** Ch., 5. **Lansford:** Ch., 40. **McKeesport:** First Ch., 15.06. **Meadville:** Park Avenue Ch., 38.18. **Philadelphia:** Park Ch., 50. **Pittsburgh:** Arlington Ch., 8.93. **So. Ebensburg:** Bethany Ch., 2. **Spring Creek:** Ch., 10.94. **Taylor:** First Ch., 13. **Uniondale:** Welch Hill Ch., 5.40. **West Spring Creek:** Ch., 1.22.

DISTRICT OF COLUMBIA—$216.00.

Washington: First Ch., 125; Mt. Pleasant Ch., 81; Mt. Pleasant Ch., by "A Firend" 10.

OHIO—$625.67.

Cleveland: First Ch., 24.96; Euclid Avenue Ch., for Pleasant Hill Academy, 45; Hough Avenue Ch., Ladies Soc., goods for Talladega College; Park Ch., 12; I. B. Club for Marion, Ala., 2. **Elyria:** Ladies Aid Soc., bbl. goods for Talladega College. **Lexington:** Ladies Aid Soc., two bbls. goods for Talladega College. **Mt. Vernon:** S. S., 2.30. **North Olmsted:** Ch., 7.65; Ch., 55; S. S., 15; "Friends," 48; for Lexington, Ky. **North Ridgeville:** L. B. Soc., two boxes goods for Talladega College. **Oberlin:** Prof. S. R. W., for Talladega College, 25. **Oxford:** "L," 100. **Rootstown:** First Ch., additional, by Mrs. D. D., 1. **Sandusky:** First Ch., 11.82. **Tallmadge:** Ch., 30.63. **Toledo:** Mrs. E. H. R., for Saluda Seminary, 22; Mrs. E. H. R., box goods for Saluda Seminary. **Wayne:** Ch., 28.30.

The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., treasurer, $195.01.

MICHIGAN—$459.07.

Benton Harbor: Mrs. G. E. E., box goods for Saluda Seminary. **Chelsea:** L. M. Soc., box goods for Marion, Ala. **Detroit:** First Ch., Woman's Association for Medical Residence, Humacao, Porto Rico, 25; North Woodward Avenue S. S. Class for Pleasant Hill, Tenn., 25; E. W. W., for Tougaloo College, 10; Miss M. P., for "Motor Bill," Albuquerque, New Mexico, 5. **Grand Blanc:** First Ch., 12. **Grand Rapids:** Park Ch., four boxes goods for Saluda Seminary; Mrs. H. G. H., goods for Saluda Seminary. **Lakeside:** Miss E. G. S., for Kings Mountain, N. C., 5. **Merrill:** Missionary Soc., for Lexington, Ky., 4. **Muskegon:** Mrs. W. S. W. for Tougaloo College, 5. **St. Joseph:** W. M. Soc., box of goods for Saluda Seminary. **So. Haven:** Ch., W. M. U., bbl. goods for Athens, Alabama.

Woman's Home Missionary Union of Michigan by Mrs. L. S. Towler, Treas., 124. Also from **Detroit:** Pilgrim S. S., 50, (25 of which for scholarship at Saluda, N. C., and 25 for Motor Bill, Albuquerque) and from Jackson First Ch., for Nurse's Salary at Humacao Hospital, 8. Total, $182.

Michigan Congregational Conference, by L. P. Haight, Treasurer, $206.07.

Total for Michigan	$479.07
Less amount refunded to Michigan	20.00
Total	$459.07

WESTERN DISTRICT

ILLINOIS—$3,238.39.

(Donations 3.171.73, Legacy 66.66)

Area: Ivanhoe Ch., 4.50. **Bunker Hill:** Ch., 22. **Chandlerville:** Ch., 8.83. **Chicago:** Forest Glen Ch., 8.50; Green Street Ch., 4.25; Millard Ave., S. S., 10; North Shore Ch., W. M. Soc., for Marion, Ala., 7; Pilgrim Ch., 28.29; Pilgrim Mayflower Ch., 4.25; Summerdale Ch., 7.50; Wellington Ave., Ch., 50; A. D. S., 25, Mrs. B. L. T., 50 for Tougaloo College; F. H. T., 100 for Fort Berthold Mission. **Clifton:** Ch., 8.46. **Decatur:** First S. S., 8.50; Woman's Society, package goods for Tillotson College. **Des Plaines:** Ch., 56. **Emington:** C. E. Soc., 5. **Galva:** Ch., 52.50. **Glen Ellyn:** Ch., 9.50. **Glen View:** Ch., 4.25. **Gridley:** Missionary Soc., for Lexington, Ky., 2. **Hinsdale:** Miss G. M. L. B., 50. **Kewanee:** First Ch., 34.88. **La Salle:** First Ch., 10. **Oak Lawn:** Ch., 68c. **Painesville:** Ch., bbl goods for Moorhead, Miss. **Paxton:** Ch., 5.25. **Peoria:** Union Ch., 5. **Quincy:** First Union Cong'l Ch., 1,620. **Rantoul:** First Ch., two bbls goods for Moorhead, Miss. **Roberts:** Ch., 5.24. **Rockford:** A Member of Second Ch., 11; Mrs. H. E. H., for Emerson Institute Improvements, 500. **Shabbona:** Ch., 6.62. **Sheffield:** Mision Band, box goods for Marion, Ala.; Mrs. M. W., for Tougaloo College, 5. **Toulon:** First Ch., 50. **Wataga:** Ch., 5. **Wheaton:** Ch., 25; College of Christ, 67; Mrs. J. P., for Marion, Ala., 2.25. **Winnetka:** Ch., 70.98.

Womans Home Missionary Union of Illinois, by Mrs. A. A. Wilson, treasurer, 221.50.

Legacies

Earlville: J. A. Dupee, 150. (Reserve Legacy 83.34) 66.66.

IOWA—$1,032.42.

(Donations 532.42, Legacy 500.)

Avoca: Second Ch., 10. **Council Bluffs:** H. W. H., for Talladega College, 5. **Iowa City:** Friends, for Tougaloo College, 20.80. **Pringhar:** Ch., two packages goods for Moorheadl, Miss. **Sioux City:** State Board of Missions for Moorhead, Miss., 20; W. C. Mc C,, for Talladega College, 150.

Congregational Conference of Iowa, by S. J. Pooley, Treasurer.

From Churches $256.10
From W. H. M. U. of Iowa 70.52

Legacy

Osage: James A. Smith, 500.

WISCONSIN—$351.00.

Beloit: First Ch., 31. **Delavan:** Ch., 15. **Menomonie:** Ch., 59. **Roberts:** Ch., 25; S. S., 2. **Rosendale:** Ch., 28. **White Lake:** Miss A. S., for Kings Mountain, N. C., 5. **Whitewater:** Ladies' Union, bbl. goods for Moorhead, Miss.

Wisconsin Congregational Conference, by L. L. Olds, Treasurer, $50.13.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treasurer, $110.87. Also from **Milwaukee:** Mr & Mrs. G. P. S., for Schalarship at Saluda, 25. Total $135.87.

MINNESOTA—$570.78.

Glenwood: The Pricillas, box of goods for Marion, Ala. **Little Falls:** "A Friend" for Talladega College, 200. **Minneapolis:** Fremont Avenue Ch., Ladies Union, box goods for Marion, Ala.; Linden Hills Ch., two sacks goods for Marion, Ala.; Lyndale Ch., box goods for Marion, Ala. Mrs. L. M., Powell, box of goods for Marion, Ala.; Lynhurst Ch., for Marion, Ala., 5, Woman's Union, box books for Marion, Ala.; Plymouth Ch., Sewing Soc., bbl. goods for Marion, Ala.; J. H. J., for Talladega College, 25. **Owatonna:** L. M. Soc., bbl. and box goods for Moorhead, Miss. **St. Paul:** Olivet Ch., S. S., bbl. goods for Marion, Ala.; Pacific Ch., Club, for Moorhead, Miss., 5.

Congregational Conference of Minnesota, by J. M. McBride, treasurer, $179.82.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treasurer, 155.96.

MISSOURI—$92.85.

Kansas City: A. T. S., for Straight College, 10. **Lebanon:** First Ch., 10.25. **Webster Groves:** First Ch., 20.50.

The Congregational Conference of Missouri, by P. A. Griswold, Treasurer, $52.10.

KANSAS—$263.09.

Anthony: Ch., 24. **Leavenworth:** Ch., 20. **Lenora:** Ch., 19. **Manhattan:** First Ch., 14.80; Mrs. C. A. U., box goods for Marion, Ala., **Muscotah:** Ch., 5.50. **Newton:** First Ch., 13.25. **Ottawa:** Ch., 21. **Topeka:** Central Ch., 47.49; Seabrook Ch., 7. **Stockton:** 1st Ch., 8. **Topeka:** 1st Ch., 16.30. **Valley Falls:** Ch., 8.15. **Wichita:** Mrs. C. B. W., box goods for Saluda Seminary.

The Kansas Congregational Conference by Rev. John B. Gonzales, supt., $58.60.

NEBRASKA—$165.94.

Ashland: Ch., 23.30. **Fairfield:** Ch., 8.96. **Franklin:** Ch., 3.20. **Harvard:** Ch., 18.55. **Indianola:** German Ch., 16.41. **Lincoln:** Ebenezer German Ch., 15; Salem German Ch., 22. **Princeton:** German Ch., 19.25. **Scottsbluff:** German Ch., 21; C. E. Soc., 4. **Uehling:** Ch., 4.27. **Wallace:** Ch., 2. **York:** German Ch., 8.

NORTH DAKOTA—$41.90.

Bismarck: Mrs. O. W. K., for Fort Berthold Mission, 5. **Medina:** German Chs. (Zion, Kassel and Friedens) 25. **Leeds:** Ch., 2.50. **Manvel:** Ch., 4. **Velva:** Ladies Aid, 4; S. S., 1.40.

SOUTH DAKOTA—$106.13.

Bowdle: Ch., 10. **Clark:** Ch., 7.40. **Clayton:** Wolf's Creek German Ch., 5. **De Smet:** Ch., 7.08. **Java:** Ch., 5. **Lesterville:** Worms German Ch., 5. **Parkston:** German Ch., 10; New Zion German Ch., 15. **Redfield:** Ch., 14.15. **Redfield:** Neu-Friedensfeld Ch., 10. **Tyndall:** First German Ch., 5. **Yankton:** Ch., 12.50.

COLORADO—$201.67.

Boulder: First Ch., 18. **Brush:** Ch., 25. **Crook:** German Ch., 5. **Denver:** First German Ch., 14; Berkeley Community S. S., 1.20; City Park Ch., 4.90; Fourth Ave. Ch., 21; Ohio Avenue Ch., 21; Third Ch., 19.60. **Lyons:** Ch., 1.47. **Longmont:** Ch., 45.50. **Proctor:** German Ch., 25.

ARKANSAS—$3.79.

Gentry: Ch., $3.79.

WYOMING—$7.06.

Douglas: Ch., 5.92. **Rock Creek:** Ch., 1.14.

PACIFIC DISTRICT

CALFORNIA (Northern)—$392.43.

Alturas: Ch., 5.94. **Campbell:** 27. **Ceres:** Smyrna Park, 2.95. **Frenzo:** Kreus, 54.80; Zion, 32.40. **Grass Valley:** 1.81. **Hayward:** 11.45. **Lockeford:** 1.37. **Lodi:** Ebenezer, 21.60. **Oakland:** First Ch., 70; Mrs. F. B. H., 10. **Pacific Grove:** 14.85. **Paradise:** Mrs.. A. J. W., 25. **Petaluma:** 16.15. **Pittsburg:** S. S., 73c. **Rio Vista:** Ch., 2.65; S. S., 53c. **Ripon:** 2.22. **Sacramento:** 6.49. **San Francisco:** First, 27; Spanish-Italian S. S., 54c; L. T. S., for Oriental Missions, 30. **San Lorenzo:** 1.10. **Santa Rosa:** First 4.05; G. E., 10. **Tipton:** S. S., 1. **Tulare:** Ch., 9.95; S. S., 85c.

CALIFORNIA (Southern)—$2,411.52.

(Donations 997.62, Legacy 1,413.90)

Bakersfield: First, 8. **Bloomington:** 3.60. **Brea:** 72c. **Claremont:** 42.92. **Lawndale:** 72c. **Lemon Grove:** 6.20. **Little Lake:** 70c. **Long Beach:** 21.60. **Los Angeles:** First, 50; Bethany 2.68. Ch. of the Messiah, 22; East, 1.49; Lincoln Memorial, 96c; Mt. Hollywood, 44.68. **Moreno:** 1.20. **Norwalk:** 3. **Pasadena:** First (Special for Japanese Building) 447; First 37.50; Pilgrim, 2.13. **Pomona:** 29.94. **Poway:** 2.25. **Redlands:** 18. **Riverside:** 15. **San Diego:** First, 35.18; Logan Heights, 3; Mission Hills, 5.76; Ocean Beach, 1.32; Mrs. G. A. F., for Lexington, Ky., 27. **Santa Ana:** 20. **Saticoy:** 1.25. **Seeley:** 5.75. **Venice:** 6.48. **Whittier:** 30.

Woman's Home Misionary Union of Southern Caifornia, $99.59.

Legacy

Redlands: Charles M. Baxter, 4,241.70. (Reserve Legacy 2,827.80) 1,413.90.

WASHINGTON—$306.99.

American Lake: Y. P., 2.50. **Bellingham:** 15. **Black Diamond:** 2.50. **Cheney:** 10.50. **Dryden:** German Ch., 10. **Edmonds:** 5. **Lind:** 10. **Olympia:** 16. **Quincy:** German Ch., 10. **Ralston:** 15. **Seattle:** Columbia Ch., by J. L. C., 5; Fauntleroy, 2; Green Lake, 5; University, 96. **Tacoma:** Plymouth, 10. **Tolt:** 4.49. **Yakima:** Ch., 10; S. S., 3.

Woman's Home Missionary Union of Washington, $75.

OREGON—$84.56.

Beaver Creek: St. Peters, 1.20. **Corvalis:** First, 4.10. **Eugene:** 10. **Forest Grove:** 12.25. **Portland:** Highland, 85c; First, German 15; Zion German, 41.16.

UTAH—$95.00.

Salt Lake: Phillips S. S., 5.

Woman's Missionary Union of Utah, by Mrs. C. M. Chandler, Treasurer, $90.

ARIZONA—$20.25.

Tombstone: First Ch., 20.25.

THE SOUTH, &c.

KENTUCKY—$5.00

Williamsburg: Ch., 5.

NORTH CAROLINA—$64.60.

Bricks: Joseph K. Brick School, 10.60.

W. T., for Jos. K. Brick School, 15; M. L., for Jos. K. Brick School, 5. **Greensboro:** Ch., 2. **Kings Mountain:** I. A. H., for Lincoln Academy, 10. **Saluda:** E. H. K., for Dorchester Academy, 20. **Statesville:** W. H. M. Soc., goods for Kings Mountain, N. C. **Wadsworth:** Ch., 2.

SOUTH CAROLINA—$53.55.

Columbia: Ch., 3.55. "A Friend" in South Carolina for Greenwood, S. C., 50.

TENNESSEE—$333.71.

Chattanooga: Ch., 24c; Mrs. M. E. McK. for Pleasant Hil, Tenn., 5. **East Lake:** Mrs. J. W. R., for Pleasant Hill, Tenn., 12. **Knoxville:** Second Ch., 16. **Memphis:** Ch., 47c. **Pleasant Hill,** by Mrs. M. C. W., for Pleaant Hill Academy, 300.

GEORGIA—$50.97.

Atlanta: First Ch., 8; Dr. L. B. M., for Fessenden, Fla., 5; G. W., for Fesenden Academy, 2. **Barnesville:** Fredonia Ch., 2.97. **Macon:** Ballard School, "Children's Ten Cent Fund" for Peabody Academy, Troy, N. C., 21. **Thomasville:** Alumni Association, for Allen Normal School, 10; Rev. C. P. C., for Fessenden Academy, 2.

ALABAMA—$66.70.

Athens: Trinity Ch., 1.70; Patrons of Trinity School, 10. **Gadsden:** Ch., 1. **Haleyville:** Ch., 3. **Ironaton:** Ch., 13.43. **Talladega:** First Ch., 25. **Thorsby:** Ch., 12.57.

TEXAS—$52.62.

Austin: I. H. E., for Tillotson College, 50.00. **Beaumont:** Graham Ch., 34c. **Runge:** Ch., 47c. **Spring Lake:** Ch., 1.81.

MISSISSIPPI—$175.00.

Carrolton: J. R. B., for Tougaloo College. 35. **Grenada:** J. L. T., for Tougaloo College, 140.

LOUISIANA—$26.00.

New Orleans: Straight College Co-operative Club, 20. **Roseland:** W. L. K., 1; E. D. R., for Straight College, 5.

FLORIDA—$144.50.

Anthony: F. B. B., for Fessenden Academy, 2.50. **Cocoanut Grove:** Ch., 15. **Fessenden:** Teachers and Students, for Fessenden Academy, 50. **Interlachen:** Ch., for West Tampa, 8.50. **Jupiter:** Ch., for West Tampa, 4.25. **Key West:** Ch., 12.75. **Leesburgh:** Mc D. W., for Fessenden Academy 3. **Ocala:** G. C., 1; M. M. L., 2; H. S. M., 2, for Fessenden Academy. **St. Petersburgh:** Ch., for West Tampa, 25.50.

Woman's Home Missionary Union of Florida, Mrs. Fred R. Marsh, Treasurer, $18 for West Tampa Mission.

FOREIGN—$10.00.

Africa: Monrovia, Liberia, B. K., for Thomasville, Ga., 10.

A. M. A. League	$ 526.12
Congregational World Movement	$11,891.83

Summary of Receipts for December, 1920.

Donations	$ 41,406.37
Legacies	7,290.05
	$ 48,696.42

Summary of Receipts Three Months
From Oct. 1, to Dec. 31, 1920.

Donations	$103,572.10
Legacies	22,386.08
Total	$125,958.18

ENDOWMENT FUND

The Julia A. Merrill Fund, additional	$ 1,000.00